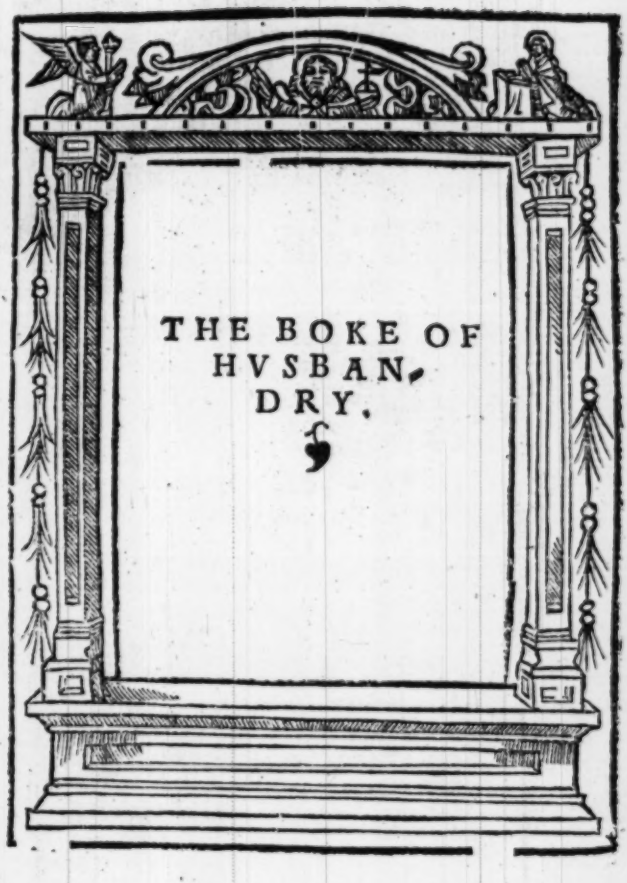
THE BOKE OF
HVSBAN-
DRY.

Sit ista questio. This is the questyon. Wherynto is euery man ordeyned. And as Job sayth, Homo nascitur ad laborem, sicut auis ad volandum. That is to saye, a man is ordeined and borne to do labour, as a byrde is ordeyned to flye. And the apostle sayth, Qui non laborat, non manducet: Debet enim in obsequio dei laborare, qui de bonis eius vult manducare. That is to saye, he that laboureth not, shulde not eate, and he ought to labour and do goddes warke, that wyl eate of his goodes or gyftes, the whiche is an harde texte after the literall sence. For by the lettre the kynge, the quene, nor all other lordes spirituall and temporall shulde not eate, without they shulde labour, the whiche were vncomely, and not conuenyent for suche estates to labour. But who that redeth in the boke of the moralytees of the chesse, shall therby perceiue, that euery man, from the hiest degree to the lowest, is set and ordeyned to haue labour and occupacion, and that boke is deuyded in. vi. degrees, that is to saye, the kyng, the quene, the bysshops, the knightes,

the iudges, and the yomen. In the whiche boke is shewed theyr degrees, theyr auctoryttees, theyr warkes, and theyr occupacyons, and what they ought to do. And they so doynge and executynge theyr auctoryttees, warkes, and occupacyons, haue a wonders gret study & labour, of the whiche auctorites, occupacions, and warkes, were at this tyme to longe to wryte, wherfore I rempytte that boke as myne auctour therof. The whiche boke were necessary to be knowen of euery degree, that they myght do and ordre them selfe accordyng to the same. And in so moch the yomen in the sayde mozalytees & game of the chesse be set before to labour, defend, and mayntayne all the other hyer estates, the whiche yomen represent the comyn people, as husbandes and labourers, therfore I purpose to speke fyrst of husbandry.

¶ Finis.

¶ The table.

First wherby husbandemē do lyue. fo. i.
Of dyuers maner of plowes. fo. eod.
To knowe the names of all the partes of the plough. fo. ii.
¶ The tempryng of plowes. fo. iii.

The

¶ The necessary thynges that belonge to a plowe carte or wayne. fo.iiii.
¶ Whether is better a plowe of oxen or a plowe of horses. fo.v.
¶ The dilygence and the attendaunce that a husbande shuld gyue to his warke in maner of an other prologue, and a specyall grounde of all this treatyse. fo.vi.
¶ Howe a man shulde plowe all maner of landes at tymes of the yere. fo.vii.
¶ To plowe for pees and beanes. fo.vii.
¶ How to sowe both pees & beanes. fo.viii.
¶ Sede of discrecyon. fo.ix.
¶ Howe al maner of corne shulde be sowen folio. eodem.
¶ To sowe barly. fo.x.
¶ To sowe otes. fo.xi.
¶ To harowe al maner of cornes. fo xii.
¶ To falowe. fo.xiii.
¶ To cary out donge or mucke, and to spreade it. folio. xiiii.
¶ To set out the sheepe folde. fo xv.
¶ To cary wode & other necessaries. fo.xvi.
¶ To know diuers maner of wedes. fo.eo.
¶ To wede corne. fo.xvii.
¶ The fyrst sturryng, and to mowe grasse. folio. xviii.
¶ How forkes & rakes shuld be made. fo.ix.

The table.

¶ To tedde and make hey. fo.eod.
¶ Howe rye shuld be sowne. fo.xx.
¶ Howe to shere whete. fo.xxi.
¶ To mowe or shere barley & otes. fo.eod.
¶ To repe or mowe pees & beanes. fo.xxii.
¶ Howe all maner of corne shulde be tythed. fo.eod.
¶ Howe all maner of corne shulde be couered. fo.xxiii.
¶ To lode corne and mowe it. fo.eod.
¶ The seconde sturrynge. fo.xxiiii.
¶ To sowe whete and rye. fo.eod.
¶ To threshe and wynowe corne. fo.xxv.
¶ To seuer beanes, pees, & fetches. fo.eod.
¶ Of shepe and what tyme of the yere the rammes shulde be put to the ewes. fo.xxvi.
¶ To make a ewe to loue her lãbe. fo.xxvii
¶ What time lambes shuld be wained. fo eo.
¶ To drawe shepe and seuer them in diuers partes. fo.xxviii.
¶ To belle shepe. fo.xxix.
¶ To grece shepe. fo.eod.
¶ To medle terre. fo.eod.
¶ To make brome salue. fo.eod.
¶ Yf a shepe haue mathes. fo.xxx.
¶ Blyndnes of shepe and other diseases, and remedyes therfore. fo.eod.
¶ The worme in a shepes fote, and helpe ther-

therfore. fo.xxxi.
¶ The bloode, and remedy if he come be-tyme. fo.eod.
¶ The pockes, & remedy therfore. fo.eod.
¶ The wode euyl, & remedy therfore. fo.32.
¶ To waſhe ſhepe. fo.eod.
¶ To ſhere ſhepe. fo.eod.
¶ To drawe and ſeuer the bad ſhepe frome the good. fo.eod.
¶ What thynge rotteth ſhepe. fo.xxxiii.
¶ To knowe a rotten ſhepe dyuers maner wayes, wherof ſome of them wyl not faile. folio. xxxiiii.
¶ To bye lene cattell. fo. eod.
¶ To bye fatte cattell. fo.xxxv.
¶ Dyuers ſekeneſſes of catel, and remedies therfore, and fyrſt of murren. fo.eod.
¶ Long ſought, & remedy therfore. fo.xxxvi
¶ Dewbolue, and the harde remedy therfore. fo. eodem.
¶ Ryſon vpon, and the remedy therfore. folio. xxxvii.
¶ The turne, and remedy therfore. fo.eod.
¶ The warrifyed, & remedy therfore. fo.38.
¶ The foule, and remedy therfore. fo.eod.
¶ The goute without remedy. fo.eod.
¶ To rere calues. fo.eod.
¶ To gelde calues. fo.xxxix.

¶ Hoꝛſes and mares to dꝛawe. fo.lv.
¶ The loſſe of a lambe, a calfe, oꝛ a fole. fo.lxi.
¶ What catell ſhulde go togyther in one paſture. fo.lxii.
¶ The pꝛopertyes of hoꝛſes. fo.lxiii.
¶ The two pꝛopetryes that a hoꝛſe hath of a man. fo.eod.
¶ The ii. pꝛopertyes of a hauſon. fo.eod.
¶ The. iiii. pꝛoperties of a lyon. fo.eod.
¶ The. ix. pꝛoperties of an oxe. fo.lxiiii.
¶ The. ix. pꝛoperties of an hare. fo.eod.
¶ The. ix. pꝛopertyes of a foxe. fo.eod.
¶ The. ix. pꝛoperties of an aſſe. fo.eod.
¶ The. x. pꝛoperties of a woman. fo.eod.
¶ The diſeaſes & ſoꝛance of hoꝛſes. fo.lxv.
¶ The lampas. fo.eod.
¶ The barbes. fo.eod.
¶ Mournyng on the longe. fo.eod.
¶ Purſye. fo.eod.
¶ Bꝛoken wynded. fo.eod.
¶ Glaunders. fo.eod.
¶ Mournynge on the chyne. fo.eod.
¶ Stranguelyon. fo.eod.
¶ The hawe. fo.eod.
¶ Blyndnes. fo.lxvi.
¶ Hynes. fo.eod.
¶ The coꝛdes. fo.eod.

The

¶ The farcyon. fo.eod.
¶ A makander. fo.eod.
¶ A salander. fo.eod.
¶ A sereme. fo.eod.
¶ A splent. fo.eod.
¶ A ryngbone. fo.xlvii.
¶ Wyndgall. fo.eod.
¶ Mozfounde. fo.eod.
¶ The coltes euyll. fo.eod.
¶ The bottes. fo.eod.
¶ The wozmes. fo.eod.
¶ Affrayd. fo.eod.
¶ Nauylgall. fo.eod.
¶ A spauen. fo.eod.
¶ A curbe. fo.eod.
¶ The strynge halte. fo.eod.
¶ Enterfyze. fo.eod.
¶ Myllettes. fo.eod.
¶ The paynes. fo.eod.
¶ Cratches. fo.eod.
¶ Attaynt. fo.xliy.
¶ Grauelynge. fo.eod.
¶ Acloyed. fo.eod.
¶ The scabbe. fo.eod.
¶ Lowsy. fo.eod.
¶ Wartes. fo.eod.
¶ The sayeng of the frenche man. fo.eod.
¶ The dyuersite bytwene a hozse mayster,

a coꝛſer, and a hoꝛſe leche. fo.l.
¶Of ſwyne. fo.eod.
¶Of bees. fo.li.
¶How to kepe beeſtes & other catell. fo.lii.
¶To get ſettes and ſet them. fo.liii.
¶To make a dyche. fo.liiii.
¶To make a hedge. fo.eod.
¶To plaſſhe oꝛ plethe a hedge. fo.eod.
¶To mende a hye waye. fo.lv.
¶To remoue and ſette trees. fo.lvi.
¶Trees to be ſette without rootes and growe. fo.lvii.
¶To fell woode foꝛ houſſholde oꝛ to ſell. folio.eodem.
¶To ſhꝛede, lop, oꝛ crop trees. fo.lviii.
¶How a man ſhuld ſhꝛede loppe oꝛ croppe trees. fo.eod.
¶To fell woode oꝛ tymbꝛe. fo.lix.
¶To kepe ſpꝛynge wode. fo.lx.
¶Neceſſary thynges belongynge to graffynge. fo.eod.
¶What fruyte ſhuld be firſt graffed. fo.lxi.
¶Howe to graffe. fo.eod.
¶To graffe bytwene the barke and the tree. fo.lxii.
¶To nourꝛiſſhe all maner of ſtone fruyte and nuttes. fo.lxiii.
¶A ſhoꝛte inſoꝛmacyon foꝛ a yonge gentyl man

man that entendeth to thryue. fo.eod.
¶A lesson made in Englysshe verses, that a gentylmans seruaunt shall forget none of his gere in his inne behynde hym. fo.lxv.
¶A prologe for the wines occupacio. fo.eo.
¶A lesson for the wyfe. fo.eod.
¶What thinges the wife of right is bounde to do. folio.lxvi.
¶What warkes the wyfe ought to do generally. fo.eod.
¶To kepe measure in spendynge. fo.lxviii.
¶To eate within thy tedure. fo.lxx.
¶A short lesson vnto the husbande. fo.lxxi.
¶Howe men of hye degree do kepe measure. fo.eodem.
¶Prodygalite in outragyous and costly araye. folio.lxxii.
¶Of delycyous meates & drynkes. fo.eod.
¶Of outragious playe & game. fo.lxxiii.
¶A prologue of the thyrde sayenge of the philosopher. fo.lxxiiii.
¶A Diuersyte betwene prædycacyon and doctryne. folio.eodem.
¶What is richesse. fo.lxxv.
What is the property of a ryche mā fo.lxxvi.
¶What ioyes and pleasures are in heuen. folio.lxxvii.
¶What thyng pleaseth god most. fo.lxxviii.

what

¶ What be goddes commandementes. fo eo.
¶ Howe a man ſhulde loue god and pleaſe hym. folio. eodem.
¶ Howe a man ſhulde loue his neyghbour. folio. lxxix.
¶ Of prayer that pleaſeth god very moch. folio. lxxx.
¶ What thynge letteth prayer. fo. eod.
¶ How a man ſhuld praye. fo. lxxxi.
¶ A meane to put awaye vayne thoughtes in prayeng. fo. lxxxii.
¶ A meane to auoide temptacion. fo. lxxxiii.
Almes dedes pleaſeth god moch. fo. lxxxiiii.
¶ The firſt maner of almes dede. fo. lxxxv
¶ The. ii. maner of almes dede. fo. lxxxvi.
¶ The. iii. maner of almes dede. fo. lxxxvii.
¶ What is the greateſt offence that a man may do or offende god in. fo. lxxxviii.

¶ Thus endeth the table.

☞ Here begynneth the boke of huſbandry, and fyrſt whereby huſbande men do lyue.

The mooſt generall lyuynge that huſbandes can haue, is by plowyng and ſowyng of theyr cornes, and reryng or bredyng of theyr catell/ and not the one without the other. Than is the plough the moſt neceſſarieſt inſtrument that an huſbande can occupy, wherfore it is conuenyent to be knowen, how a plough ſhulde be made.

¶ Dyuers maners of plowes.

There be plowes of dyuers makynges in dyuers countrees, and in lykewyſe there be plowes of yren of dyuers facyons. And that is bycauſe there be many maner of groundes and ſoyle. Some white cley, ſome reed cley, ſome grauell or chylturne, ſome ſande, ſome meane erth, ſome medled with marle/ yin many places heeth grounde, and one plough wyll not ſerue in al places. wherfore it is neceſſary to haue dyuers maners of plowes. In Sommer-

setshyre aboute zelcestre, the sharbeame that in many places is called the plough heed, is foure or fyue fote longe, and it is brode and thyn. And that is bycause the lande is very tough, and wolde soke the plough in to the erth if the sharbeame were not longe, brode and thyn. In Kent they haue other maner of plowes, some go with wheles, as they do in many other places, and some wyll turne the sheldbrede at euery lādes ende, ⁊ plowe al. j. way. In Buckyngham shyre are plowes made of an other maner ⁊ also other maner of plough yrens, ẏ whyche me semeth generally good ⁊ lykely to serue in many places, ⁊ specially if the plough beame ⁊ sharbeame be iiii. inches lenger bitwene the shethe ⁊ the plough taile, ẏ the sheldbrede myght come more a slope, for those plowes giue out to so deynly, and therfore they be the worse to drawe and for no cause els. In Leycestre shyre, Lankesshyre Yorkeshyre, Lyncolñ, Norfolke, Cambrige shyre, and many other countrees, the plowes be of dyuers makynges, the whyche were to longe a processe to declare howe. ⁊c. But howe so euer they be made, yf they be wel tempered ⁊ go wel, they may be the better suffred.

¶ To

¶ To knowe the names of al the partes of the plough.

MEn that be no husbandes may fortune to rede this booke, that knowe not whiche is the plough beame, the sharbeame, the plough shethe, the plough tale, the stilt, the rest, the sheldbrede, the fēbrede, the rough staues / the plough fote, the plough eare or coke, the share, the culture & plough mal. Peranēture I gyue them these names here, as is vsed in my countre, & yet in other countrees they haue other names / wherfore ye shall knowe / that the plough beame is the longe tree aboue, the whiche is a litel bente / the sharbeame is the tre vnderneth where vpon the share is set, the plough sheth is a thyn pece of drye woode made of oke, ẏ is set fast in a morteys in the plough beame / and also in to the sharbeame / the whiche is the key and the chefe bande of all the plough. The plough taile is that the husbande holdeth in his hande, and the hynder ende of the ploughbeame is put in a longe slyt made in the same tayle and not set fast / but it may ryse vp and go downe, & is pynned behynde, and the same plough tayle is set fast in a morteys in the hynder ende of

the sharbeame. The plough stylt is on the ryght side of the plough, wherupon the rest is set, the rest is a lytell pece of woode pynned fast vpon the nether ende of the stylt, & to the sharbeame in the ferther ende. The sheldbrede is a brode pece of wode fast pynned to the ryght syde of the shethe in the ferther ende, and to the vtter syde of the stylte in the hynder ende. The fenbrede is a thynne borde, pynned or nayled most compnly to the lyft side of the sheth in the ferther ende, and to the plough tayle in the hynder ende. And the sayd sheldbrede wolde come ouer the sayd sheth and fenbrede an inche, and to come past the myddes of the share, made w a sharpe edge, to receyue and turne the erth whan the culture hath cut it. There be two rough staues in euery plough in the hynder ende, set a slope bytwene the plough tayle & the stylte, to holde out & kepe the plough abrode in the hynder ende, and the one lenger than the other. The plough fote is a lytel pece of woode with a croked ende set before in a morteys in the plough beame / set fast with wedges to dryue vp and downe, and it is a staye to order of what depnes the plough shall go. The plough eare is made of thre peces of yren, nayled faste vnto the ryght

ryght syde of the plough beame. And poore men haue a croked pece of wode pynned fast to the ploughbeame. The share is a pece of yren sharpe before a brode behynde, a fote long, made with a socket to be set on the fer ther ende of the share beame, the cultre is a bende pece of yren set in a morteys in the myddes of the plough beame, fastened with wedges on euery syde, and the backe therof is halfe an inche thycke and more, and thre inches brode, and made kene before to cut the erth clene, and it must be wel steeled, & that shall cause the easyer draught, and the yrens to last moch lenger. The plough mal is a pece of harde woode, with a pynne put through set in the plough beame, in an augurs bore.

¶ The temprynge of plowes.

NOwe the plowes be made of dyuers maners, it is necessary for an husbande to knowe howe these plowes shulde be tempered, to plowe & turne clene, and to make no rest balkes. A rest balke is where the plough byteth at the poynt of the cultre and share, and cutteth not the grounde clene to the forowe that was plowed last

before, but leueth a lytell rydge standynge betwene / the whiche doth brede thystyls & other wedes. All these maner of plowes shuld haue al lyke one maner of temperyng in the yrens. Howe be it a man may temper for one thynge in to or thre places, as for depnes. The fote is one, ꝑ setting of the culture of a depnes is another, and the thyrde is at the plough tayle, where be two wedges that be called slote wedges, the one is in the slote aboue the beame, an other in the sayd slote vnder the plough beame, & other whyle he wyll set bothe aboue or bothe vndernethe, but alway let hym take good hede and kepe one generall rule, that the hynder ende of the sharbeme alway touche the erth, that it may kyll a worde, or els it goth not trusty. The temperynge to go brode and narowe is in the settyng of the culture ꝑ with the dryuing of his syde wedges forewedge and helewedge, whiche wolde be made of drye waode, and also the settynge on of his share helpeth well, and is a connyng poynt of husbandry, & mendeth and payreth moch plowing, but it is so narow a point to know, that it is hard to make a man to vnderstand it by wrytyng, without he were at the operacion therof to teche the practyue, for it

must

muste leane moche in to the forowe, and the poynt may not stande to moche vp nor downe, nor to moche in to the lande nor in to the forowe. How be it the settynge of the culture helpeth moche. Some plowes haue a bende of yren triangle wise set there as the plough eare shuld be, that hath thre nyckes on the farther syde. And if he wyll haue his plough to go a narowe forowe/as a sede forow shuld be, than he setteth his fote teame in the nycke next to the plough beame, and if he wyll go a meane brede, he setteth it in the myddle nycke that is best for sturrynge, and if he wolde go a brode forowe, he setteth it in the vttermost nycke, that is best for falowynge. The whyche is a good waye to kepe the brede and soone tempered / but it serueth not the depnes. And some men haue in stede of the plough fote a pece of yren set vp ryght in the farther ende of the plough beame/and they cal it a coke, made with .ii. or thre nyckes, and that serueth for depnes. The plowes that goo with wheles haue a streyght beame, and may be tempred in the yren as the other be for the brede, but theyr most specyal temper is at the bolster, where as the plough beame lyeth, and that serueth both for depnes and for brede. And they be

good on euen grounde that lyeth lyght, but me ſemeth they be far moꝛe coſtly than the other plowes. And though theſe plowes be wel tempꝛed foꝛ one maner of ground, that tempꝛe wyll not ſerue in an other maner of grounde, but it muſt reſt in the diſcrecyon of the huſbande to knowe whan it gothe well.

☞ The neceſſary thynges that belongeth to a plough/ carte, and wayne.

BYot oꝛ he begyn to plowe he muſt haue his plough and his plough yꝛen, his oxen oꝛ hoꝛſes/and the gere that belongeth to the, that is to ſay, bowes, pokes, landes, ſtylkynges, wꝛethyng temes. And oꝛ he ſhall lode his coꝛne he muſte haue a waine, a coppoke, a payꝛe of ſleues, a wayne rope, and a pykfoꝛke. This wayne is made of diuers peces that wyll haue a great reparacyon, that is to ſaye, the wheles, and thoſe be made of nathes, ſpokes, felleyes & dowles, and they muſt be wel fettred with wood oꝛ yꝛen. And if they be yꝛen bounden they are moche the better, and though they be the derer at the fyꝛſt, yet at lengthe they be

be better chepe, for a payre of wheles yren bounde wil weare. vii. or. viij. payre of other wheles, and they go rounde and lyght after oxen or horses to drawe. How be it on marreys groūde & softe groūde ẏ other wheles be better, bicause they be broder on ẏ soule, & wil not go so depe. They must haue an axyltre clout w. viij. wayncloutes of yren. ii. lin pinnes of yren in the axiltre endes. ii. axil pinnes of yren, or els of tough harde wode. The body of the wayne of oke / the staues / the nether rathes, the ouer rathes, the crosse somer, the keys and pikstaues. And if he go with a hors plough / than must he haue his horses or mares or both his hōbers or collers, holmes whyted, tresses, swyngletres and togewith. Also a carte made of asshe, bycause it is lyght and lyke stuffe to it as is to a wayne, and also a carte sadel, bacbādes and belybandes, & a carte ladder behinde, whan he shall cary eyther corne or kyddes, or such other. And in many countrees their waynes haue carte ladders bothe behynde and before. Also an husbande must haue an axe, a hachet, a hedgyngbyll / a pyn awgur, a rest awgur, a flayle, a spade and a shouel. And howe be it that I gyue them these names as is most comynly vsed in my coūtre,

I knowe they haue other names in other countrees, but hereby a man maye perceyue many thynges that belong to huſbandry to theyr greate coſtes and charges, for the mayntenaunce and vpholdynge of the ſame. And many mo thynges are belonging to huſbandes than theſe, as ye ſhal wel perceyue or I haue made an ende of this treatyſe. And if a ponge huſbande ſhuld bye all theſe thynges, it wold be to coſtly for him, wherfore it is neceſſary for hym to lerne to make his yokes, oxe bowes, ſtoles, and all maner of plough gere.

Whether is better a plough of horſes or a plough of oxen.

It is to be knowen whether is better a plough of horſes or a plough of oxen, & therin me ſemeth ought to be made a diſtinction. For in ſome places an oxe plough is better than a horſe plough / and in ſome places a horſe plough is better, that is to ſay in euery place where as the huſbād hath ſeueral paſtures to put his oxen in whā they come fro their warke, there the oxe plough is better. For an oxe maye not endure his warke to laboure al day, and than to be put

to the

to the comyns or before the herdman, and to be set in a folde all night without meet, and go to his labour in the mornynge. But and he be put in a good pasture all nyght, he wyll labour moche of all the daye dayly. And oxen wyl plowe in tough cley and vpō hylly grounde, where as horses wyl stande styll. And where as is no seueral pastures, there the horse plow is better, for the horses may be teddered or tyed vpon leys, balkes or hades, where as oxen maye not be kept & it is not vsed to tedder thē, but in few places. And horses wyl go faster than oxen on euen, ground or lyght grounde, & quicker caryages, but they be ferre more costly to kepe in wynter, for they must haue both hey and corne to eate, and strawe for lytter, they must be wel shodde on al foure feet, and the gere that they shal drawe with is more costly than for the oxen, and shorter whyle it wyl last. And oxen wyl eate but strawe and a lytel hey, the whiche is nat halfe the cost that horses must haue, & they haue no shoes as horses haue. And if any sorance come to the horse, waxe olde, brysed, or blynde, than he is lytell worth. And if any sorance come to an oxe / waxe olde, brised, or blynde for. ij. s. he may be fedde, and than he is

mannes

mannes meate, and as good or better than euer he was. And the horse whan he dyeth is but caryen. And therfore me semeth all thynges conspyred the plough of oxen is moche more profytable than the plough of horses.

¶ The dylygence and the attendaunce that a husbande shulde gyue to his warke, in maner of an other prologue, and the especial grounde of all this treatyse.

Thou husbande that entendest to gete thy lyuynge by husbandry, take hede to the sayenge of the wyse philosopher the whiche sayth. Adhibe curam, tene mensuram, et eris diues. That is to say take hede to thy charge, kepe mesure, and thou shalt be ryche. And now to speke of the fyrste artycle of these iij. s. Adhibe curam. He that wil take vpon hym to do any thyng and be slouthful, recheles, and not diligent to execute nor to performe that thynge that he taketh vpon hym, he shall neuer thryue by his occupation. And to the same entent sayth our lorde in his gospell by a parable. Nemo mittens manum suam ad aratrum respiciens

reſpiciens retro, aptus eſt regno dei. The ſpirituall conſtructyon of this text, I remyt it to the doctours of diuynite, and to the great clarkes, but to reduce and bryng the ſame text to my purpoſe, I take it thus. There is no man puttyng his hande to the plough lokynge backward is worthy to haue that thynge, that he ought to haue. For if he go to the plough, and loke backwarde, he ſeeth not whether the plough go in ryge or rayne, make a balke, or go ouerthwart. And if it ſo do, there wil be lytel corne. And ſo if a man attende not his huſbandry, but go to ſport or playe, tauerne or ale hous, or ſleppynge at home, and ſuche other yoke warkes, he is not than worthy to haue any corne. And therfore. Fac quod veniſti. Do that thou come fore, and thou ſhalte fynde thatthou ſekeſt fore. &c.

How a man ſhulde plowe all maner of landes all tymes of the yere.

NOw theſe plowes be made & tempered, it is to be knowen howe a man ſholde plowe all tymes of the yere. In the begynnyng of the yere after the feeſt of the

of the Epiphany it is tyme for a huſband to go to the plough. And if thou haue any leys to falowe or to ſowe otes vpon, fyrſt plowe them that the graſſe & the moſſe maye rotte, and plowe them a depe ſquare forowe. And in all maner of plowynges ſe that thy eye, thy hande, and thy fote do agree, and be al waye redy one to ſerue another, & to turne vp mocke molde, & to lay it flat, that it rere not on edge. For if it rere on edge the graſſe and moſſe wil not rotte. And if thou ſowe it with winter corne, as whete or ry, as mocke corne as toucheth the moſſe wyll be drowned, the moſſe doth kepe ſucke wete in it ſelfe. And in ſome countrees if a man plow depe, he ſhal paſſe the good grounde, and haue but lytell corne, but that countre is not for men to kepe huſbandry vpon, but for to rere and brede catell or ſhepe, for els they muſte go beate theyr landes with mattockes, as they do in many places of Cornewayle, and in ſome places of Deuenſhyre.

¶ To plowe for pees and beanes.

HOwe to plowe for pees and beanes were neceſſary to knowe. Fyrſte thou muſt remembre whiche is mooſt cley

grounde,

grounde, and that plowe fyrst, and let it lye a good space or thou sowe it, bycause the frost, the rayne, the wynde, and the sonne may cause it to breake smal, to make mocke molde, & to rygge it. And to plowe a square forowe, the brede and the depnes all one, & to lay it close to his felowe. For the more forowes the more corne, for a generall rule of al maner of cornes. And that may be proued at the comyng vp of all maner of corne to stande at the landes ende, & loke towarde the other ende. And than may ye se how the corne groweth.

How to sowe bothe pees and beanes.

Thou shalt sowe thy pees vpon the clay ground, and thy beanes vpon the barley grounde, for they wolde haue ranker grounde than pees. How be it some husbandes holde oppynyon, that bygge & stysse grounde, as clay, wold be sowen with bygware, as beanes, but me thynke the contrary, for & a dry somer come, his beanes wil be shorte. And if the grounde be good, put the more beanes to the pees and the better shal they yelde, whan they be threshed. And

if it

if it be very rāke groūd, as is moch at euery towne syde, where catel doth resorte, plowe not that lande tyl ye wyll sowe it / for and ye do there wyll come vp kedlokes and other wedes. And thā sowe it with beanes, for & ye sowe pees the kedlokes wyll hurte thē / & whan ye se seasonable time sow both pees and beanes, so that they be sowen in the begynnyge of Marche. Howe shall ye knowe seasonable tymes go vpon the lande that is plowed, and if it synge or crye, or make any noyse vnder thy fete, than it is to wete to sowe, and if it make no noyse, and wil beare thy horses, than sowe in the name of god, but how to sowe? Put thy pees in to thy hopper & take a brode thonge of ledder or of garthe webbe of an elne longe, & fasten it to bothe endes of the hopper, and put it ouer thy heed lyke a leyssbe. And stande in the myddes of the lande where the sacke lyeth, the whiche is most conuenyent for the fyllynge of thy hopper, and set thy lyfte fote before, and take an handfull of pees. And whan thou takest vp thy rygbt fote, than cast thy pees fro the all abrode, and whan thy lyfte fote riseth, take an other handful, & whan thy rygbt fote ryseth, thā cast them fro the. And so at euery .ii. paces thou shalte

sowe

an handful of pees, & so se that the sole and the hande agree, and than ye shal sowe euin. And in your castynge ye must open as well your fyngers as your hande, and the hyer and the farther that ye caste your corne, the better shall it spryde, excepte it be a greatte wynde. And if the lande be very good and wyll bryeke small in the plowynge, it is better to sowe after the plough than tarye any lenger.

¶ Sede of discretion.

There is a sede that is called discretion, and yf a husbande haue of that sede & myngle it amonge his other cornes, they wyll growe moche the better, for that sede wyll tel hym how many castes of corne euery lande ought to haue. And a yong husbande, and may fortune some olde husbande hath not sufficient of that sede, and he that lacketh, let him borowe of his neyghbours that haue. And his neyghbours be vnkynde yf they wyll not lende this yonge husbande parte of this sede. For this sede of discretion hath a wonders property, for the more that it is taken of or lent of, the more it is. And therfore me semeth it shulde be more spi-

spirituall than temporall, wherin is a great dyuersite. For a temporall thynge the more it is deuyded the lesse it is, and a spirytuall thyng the more it is deuyded the more it is. Verbi gratia. For ensample I putte case a wyfe bryngе a lose of breed to the chirche to make holy breed of, whan it is cut in many small peces and holy brede made therof, there may be so many men, women, and chil dren in the chirche, that by that tyme that the preest hath delte to euery one of them a lytell pece, there shall neuer a crum be lefte in the hamper. And a spirituall thynge as a Pater noster. or a prayer that any man can say, let hym teche it to. xx. a. C. or to a. M. yet is the prayer neuer the lesse, but moche more. And so this sede of discrecyon is but wysdome and reason, and he that hath wysdome, reason and discretion may teche it, & enforme other men as he is bounde to do, wherin he shall haue thanke of god, and he doth but as god hath commaunded hym by his gospell. Quod gratis accepistis, gratis date. That thynge that ye toke frely gyue it frely agayne, and yet shall ye haue neuer the lesse.

¶ How all maner corne shulde be sowen.

But

BVt yet me thynketh it is neceſſary to declare how all maner of corne ſhulde be ſowen, and how moch vpon an acre moſt compnly, and fyrſt of pees and beanes. An acre of grounde by the ſtatute, that is to ſay. xxi. fote & a halfe to the perche or pole, foure perches to an acre in brede, and forty perches to an acre in length, may be metely well ſowen with two London buſſhels of pees, the whiche is but two ſtrikes in other places. And if there be the. iiij. parte beanes, than wyll it haue halfe a London buſſhell more, and if it be halfe beanes it wyll haue thre London buſſhels, and if it be al beanes, it wyll haue four London buſſhels, fully, & that is halfe a quarter. Bicauſe the beanes be great & grow vp ſtreight, & do not ſpreade & go abrode as pees do. An acre of good beanes is worth an acre & a halfe of good pees, bycauſe there wyll be more buſſhels. And the beſt property that belongeth to a good huſband, is to ſow al maner of corne thycke ynough / & ſpecially beanes and barley, for compnly they be ſowen vpon ranke grounde / and good grounde wyll haue the burthen of corne or of wede. And as moche plowynge and harowynge hath an acre of grounde & ſowe thervpon but one buſſhell, as and he

sowed .iiii. bussels. And vndoubted .i. bussel may not gyue so moch corne agayne as the iiii. bussels, though the .iii. bussels that he sowed more be a lowed and set aparte. And i. bussell & an halfe of whyte pees or grene pees, wil sowe as moch grounde as .ii. bussels of gray pees, & that is bycause they be so smal, & the husbande nedeth not to take so gret an handful. In some countres they begyn to sowe pees soone after Chrystmasse, & in some places they sowe bothe pees & beanes vnderforowe, and those of reason must be sowen betyme. But for the most generalkite, to begyn sooneafter Candelmasse is good season, so that they be sowen or the begynnynge of Marche or soone vpon. And specialky lette them be sowen in the olde of the mone. For thopinyon of olde husbandes is, that they shulde the better codde and the soner be ripe. But I speke not of hasty pees, for they be sowen before Chrystmasse. &c.

¶ To sowe barley.

EVery good husbande hath his barley fakowe well donged and lyeng rygged all the depe and colde of wynter, the whiche ryggynge maketh the lande to be

be drye, and the dongyng maketh it to be melowe and ranke. And if a dry season come before Candelmasse or sone after / it wolde be cast downe and water forowed betwene the lades, that the wete rest not in the raine, and in the begynnynge of Marche rygge it up agayne, and to sowe in euery acre fyue London bussels, or foure at the leest, and some yeres it may so fortune, that there cometh no seasonable wether before Marche to plowe his barley erth. And as soone as he hath sowen his pees and beanes, than let hym cast his barley erth, and shortly after rygge it agayne, so that it be sowen before Aprylle. And if the yere tyme be passe, than sowe it vpon the castyng. It is to be knowen that there be thre maner of barleys, that is to saye, sprot barley, longe eare, and bere barley, that some men call bygge. Sprot barley hath a flat eare most comonly, thre quarters of an inche brode, and thre inches longe, and the cornes be very great & white, and it is the best barley. Longe eare hath a flat eare halfe an inche brode, and foure inches and more of length. But the corne is not so great nor so whyte, and soner it wyll turne and growe to the otes. Bere barley or bygge wolde be sowen vpon lyght and

drye

drye grounde, and hath an eare thre inches of length or more, set foure square lyke pecke whete, small cornes and lytel floure, and that is the worst barley, and foure London busshels are sufficyent for an acre. And in some countrees they do not sowe theyr barley tyll May, and that is most comynly vpon grauel or sandy grounde. But that barley generally is neuer so good as that that is sowen in Marche. For if it be very drye wether after it be sowen, that corne that lyeth aboue, lyeth drye and hath no moysture, and that that lyeth vndernethe, cometh vp, & whan rayne cometh, than sprutteteh that that lyeth aboue, and often times it is grene whan the other is rype, and whan it is thresshen there is moche lyght corne. &c.

¶ To sowe otes.

And in March is tyme to sowe otes, and specially vpon lyght grounde & drye, howe be it they wyll growe on weter grounde than any corne els, for wete grounde is good for uo maner of corne, and thre London busshels wil sowe an acre. And it is to be knowen, that there be thre maner of otes / that is to saye, reed otes, blacke otes,

otes, and rough otes. Reed otes are the beſt otes, & whā they be thꝛeſſhed they be yelow in the bnſſhel, & very good to make otemele of. Blacke otes are as great as they be, but they haue not ſo moch floure in thē, foꝛ they haue a thycker huſke, and alſo they be not ſo good to make otemele. The rough otes be the woꝛſt otes, and it quyteth not the coſt to ſowe them, they be very lyght and haue longe taykes / wherby they wyll hange eche one to other. All theſe maner of otes weare the grounde very ſoꝛe, and maketh it to be requycke. A ponge huſbande ought to take hede howe thycke he ſoweth all maner of coꝛne two oꝛ thꝛe peres, and to ſe howe it cometh vp, and whether it be thycke ynough oꝛ not, and if it be thyn, ſowe thycker the next pere, and if it be wel, holde his hande there other peres, and if it be to thyn, lette hym remember hymſelfe whether it be foꝛ the vnſeaſonablenes of the wether oꝛ foꝛ thyn ſowynge. And ſo his wyſdome and diſcrecyon muſt diſcerne it.

¶ To harowe all maner of coꝛnes.

NOwe theſe landes be plowed, and the cornes ſowen, it is conuenient that they be wel harowed, or els crowes, doues, and other byrdes wyl eate and bere awaye the cornes. It is vſed in many countrees huſbandes to haue an oxe harowe, the whiche is made of fyue ſmall peces of tymbre called harowe bukkes, made eyther of aſſhe or oke, they be two yardes longe and as mochе as the ſmall of a mannes legge, and haue ſhotes of wode put throngh them lyke lathes, and in euery buk are fyue ſharp peces of yren called harowe tyndes, ſet ſomwhat a ſlope forwarde, & the formeſt ſlote muſt be bygger than the other, bycauſe the fote teame ſhal be faſtened to the ſame with a ſhakyll or a with to drawe by. This harowe is good to breake the great clottes and to make mochе molde, & than the horſe harowes to come after to make the clottes ſmaller, and to lay the grounde euen. It is a great labour and payne to the oxen to go to harowe, for they were better to go to the plough two dayes, than to harowe one day. It is an olde ſayeng, The oxe is neuer wo, tyl he to the harowe go. And it is bycauſe it goth by twytches, and not alwaye after one draught. The horſe harowe is made

made of fyue bulkes, and paſſe not an elne of lengthꝫ, and not ſo mochꝫe as the other, but they be lyke ſloted & tynded. And whan the cozne is wel couered, than it is harowed ynoughꝫ. There be hozſe harowes that haue tyndes of woode, and thoſe be vſed mochꝫe about Ryppon & ſuche other places / where be many bulder ſtones, foz theſe ſtones wold weare the yzen to ſoone, and thoſe tyndes be moſt compnly made of the grounde ende of a yonge aſſhe, and they be mozethan a fote longe in the begynnynge, and ſtande as mochꝫe aboue the harowe as benethe. And as they weare oz bzeake they dzyue them down lower, and they wolde be made longe befozeoz they be occuppyed, that they maye be dzye, foz thã they ſhall endure and laſt mochꝫe better and ſtycke the faſter. The hozſes that ſhall dzawe theſe harowes muſt be well kept and ſhodde, oz els they wyll ſoone be tyzed, and ſozebeate that they may not dzawe. They muſt haue hombers oz colkers, holmes withed about their neckes, treſſes to dzawe by, and a ſwyngletre to holde the treſſes abzode, and a togewithꝫ to be bytwene the ſwyngletre and the harowe. And if the barley grounde wyll not bzeake with harowes but be clotty, it wolde be beaten

with makkes, and not streyght downe. for than they beate the corne in to the erth. And if they beate the clot on the syde, it wyll the better breake. And the clot wyll lye lyght that the corne maye lyghtly come vp. And they vse to role theyr barley grounde after a shoure of rayne, to make the grounde euen to mowe. &c.

¶ To falowe.

NOwe these husbandes haue sowen theyr pees, beanes, barley, and otes and harowed them, it is the best time to falowe in the later ende of Marche and Aprylll, for whete, rye and barley. And let the husbande do the best he can to plowe a brode forowe and a depe / so that he turne it clene & laye it flat / that it rere not on the edge, the which shal destroy al the thystyls and wedes. For the deper and the broder that he gothe, the more newe molde and the greatter clottes shal he haue, and the greater clottes the better whete, for the clottes kepe the whete warme all wynter, and at Marche they wyll melte and breake and fal in many small peces, the whiche is a newe dongynge and refressynge of the corne.

And

And also there shall but lytel wedes growe vpon the falowes that are so falowed, for the plough goth vndernethe the rotes of al maner of wedes, and turneth the rote vpwarde that it maye not growe. And if the lande be falowed in wynter time, it is ferre the worse for thre pryncypall causes. One is all the rayne that cometh shal wasshe the lande and dryue awaye the donge and the good molde, that the lande shall be moche the worse. An other cause, the rayne shall beate the lande so flat, bake it so harde togi ther that if a drye May come, it wyll be to harde to stere in the moneth of June. And the thyrde cause is, the wedes shall take suche rote er sterynge tyme come, that they wyll not be clene turned vndernethe, the whiche shal be great hurte to the corne whā it shall be sowen/ and specyally in the tyme of wedynge of the same: and for any other thynge make a depe holowe sorowe in the ridge of the lāde, & loke wel thou rest balke it not, for and thou do, there wyll be many thystyls, and than thou shalte not make a clene rydge at the fyrst sterynge: and therfore it must nedes be depe plowed, or els thou shalt not turne the wedes clene.

¶ To

¶ To cary out donge or mucke and to ſpreade it.

AND in the latter ende of Aprylle and the begynnynge of Maye is tyme to cary out his donge or mucke, and to lay it vpon his barley grounde. And where he hath barley this yere, ſowe it with wheate or rye the next tyme it is falowed, & ſo ſhal he mucke all his landes ouer at euery ſeconde falowe. But that huſbande that can fynde the meanes to cary out his donge, & to lay it vpon his lande after it be ones ſturred / it is moche better than to lay it vpon his falowe for dyuers cauſes. One is / if it be layde vpon his falowe, all that falleth in the holowe rygge ſhall do lytel good, for whan it is rygged agayne / it lyeth ſo depe in the erth, it wyl nat be plowed vp agayne, excepte that whan he hath ſpredde it, that he wyll with a ſhouell or a ſpade caſte out all that is fallen in the rygge. And if it be layde vpon the ſturrynge, at euery plowyng it ſhall medle the donge and the erthe togyder, the whiche ſhall cauſe the corne moche better to growe and encreace. And in ſome places they lode not theyr donge tyll harueſt be done, & that is vſed in ỹ farther ſyde

of

of Darbyſhyre, called Scareſdale, Hakom-ſhyre / and ſo northewarde towarde Yorke and Ryppon, and that I call better than vpon the falowe, and ſpecially for barley, but vppon the fyrſte ſturrynge is beſte for wheteand rye, and that his donge be layde vpon ſmall heapes nygh together, & to ſpreade it euenly, and to leue no donge there as the mucke heape ſtode, for the moyſtnes of the donge ſhall cauſe the grounde to be ranke ynough. And if it be medled with erth, as ſholynges and ſuche other, it wyll laſte the lenger, and better for barley than for whete or rye, bycauſe of wedes. Horſe dong is the worſt donge that is. The donge of all maner catell that chewe theyr cudde is verye good. And the donge of doues is beſt / but it muſte be layde vpon the grounde verye thynne.

¶ To ſet out the ſheepe folde.

Alſo it is time to ſet out the ſheepefold in May, and to ſette it vpon the rye grounde, if thou haue any, and to flit it euery morynge or nyght, and in the morynge whan he cometh to his folde, let not his ſheepe out anone, but reyſe them vp, and let

let them stande stylle a good season, that they may donge and pysse. And go amonge them to se whether any of the haue any mathes, or be scabbed, and se them thre or foure tymes on the one syde, and as ofte on the other syde. And whan the kelles begon beside the grounde, than let them out of the folde, and dryue them to the soundest place of the felde. But he that hath a falow felde seuerall to himselfe, let him occupy no folde, for foldyng of shepe maketh them scabbed, and bredeth mathes / and whan a storme of yll wether cometh in the nyght they can not flye nor go away, and that appeyreth them sore of theyr flesshe. But let that man that hath suche a seuerall falowe feelde, let hym dryue. xx. yyy. or. yl. stakes, accordyng to the nombre of his shepe vpon his falowe, where he wolde set his folde, and specially in the farthest parte of the felde from thens as they come in, for the goynge vpon doth moche good. And let the sheparde bryng his shepe to the stakes, and the shepe wyll rubbe them on the stakes. And let the sheparde go aboute them tyll they be set, and thus serue them two or thre nyghtes, and they wyl folowe those stakes as he flytteth them and syt by them. And if any yll wether

come

come, they wil ryſe vp and go to the hedge. And this maner of foldynge ſhall bꝛede no mathes noꝛ ſcabbe, noꝛ appeyꝛe them of theyꝛ fleſſhe, and ſhall be a great ſauegarde to the ſhepe foꝛ rottynge, and in the moꝛnynge put them out of theyꝛ paſture, & thou ſhalte not nede to bye any hurdels noꝛ ſhepe flekes, but howe ye ſhal ſalue them oꝛ dꝛeſſe them ye ſhal vnderſtande in the chappter of ſhepe after.

¶ To cary wode and other neceſſaryes.

AND in May whan thou haſt fakowed thy grounde, and ſet out thy ſhepefolde, and caryed out thy donge oꝛ mucke, if thou haue any woode, cole, oꝛ tym bꝛe to cary, oꝛ ſuch other beſynes that muſt nedes be done with thy carte oꝛ wayne, than is it tyme to do it. Foꝛ than the way is lyke to be fayꝛe and dꝛye, & the dayes long, and that tyme the huſbande hath leeſt to do in huſbandꝛye. Peraduenture I ſet one thyng to be done at one tyme of the yere, and if the huſbande ſhulde do it, it ſhuld be a greatter loſſe to hym in an other thynge, wheꝛfoꝛe it is moſt pꝛofytable to hym, and as ſoone is moſt

moſt conuenyent to do that thing fyrſt that he can, & as ſone as he can do the other labur.

¶ To knowe dyuers maner of wedes.

In the latter ende of May and the begin ning of June, is tyme to wede thy corne. There be dyuers maner of wedes, as thyſtyls, kedlokes, dockes, cockedrake, dar nolde, goukdes, haudoddes, dogfenell, ma thes, terre, and dyuers other ſmall wedes. But theſe be they that greue moſt. The thy ſtyll is an yll wede rough and ſharpe to han dell, and fretetb awaye the cornes nygh it, and cauſeth the ſherres not to ſhere clene. Kedlokes hath a lefe lyke rapes, and bea reth a yelowe floure, and is an yll wede, & groweth in all maner corne, and hath ſmall coddes, and groweth lyke muſtarde ſede. Dockes haue a brode lefe, and dyuers hygh ſpyres, and very ſmalle ſede in the toppe. Cockole hath a longe ſmalle lefe, and wyll beare fyue or. vi. floures purple colour as brode as a grote, and the ſede is rounde and blacke / & may wel be ſuffred in brede corne, but not in ſede, for therin is moche floure. Drake is lyke vnto rye tyll it begyn to ſede, and it hath many ſedes like fenel ſedes, and hangeth

hangeth downwarde, and it maye well be ſuffred in breed / for there is moche floure in the ſede, & it is an oppnion that it cometh of rye. &c. Dernolde groweth vp ſtreyght lyke an hye graſſe, and hath longe ſedes on eyther ſyde the ſterte, and there is moche floure in that ſede, and groweth moche amonge barley, and it is ſayd that it cometh of ſmall barley. Boldes hath a ſhorte iagged lefe, & groweth halfe a yarde hygh, and hath a yelowe floure as brode as a grote, and is an yll wede, and groweth compnly in barley and pees. Hawdod hath a blewe floure and a fewe lytell leues, and hath. v. or ſyxe braunches floured in the toppe, and groweth cominly in rye vpon leane groūde, and dothe lytell hurte. Dogfenell and mathes is bothe one and in the compnge vp is lyke fenel, and beareth many white floures with a yelowe ſede, and it is the worſt wede that is, excepte terre, and it cometh mooſt compnly whan great wete cometh ſhortly aftar the corne be ſowen. Terre is the worſt wede / and it neuer doth appere tyll the moneth of June / and ſpecyally whan there is greate wete in that mone or a lytell before, and groweth mooſt in rye, and it groweth lyke fytches, but it is moche ſmaller, and it

wyll growe as hye as the corne, and with the weyght therof it pulleth the corne flat to the erth and freteth the eares away. Wher fore I haue seen husbandes mowe downe the corne and it togyther. And also with sharpe hokes to repe it as they do pees, and made it drye, and than it wyll be good fodder. There be other wedes not spoken of, as dee, nettyls, dodder, and suche other do moche harme.

¶ Howe to wede corne.

Nowe it wolde be knowen howe these cornes sholdebe weded. The chiefe instrument to wede with is a paire of tonges made of wode, & in the farther ende it is nycked to holde the wede faster, and after a shoure of raine it is best weding, for than they may be pulled vp by the rotes, & than it cometh neuer again. And if it be drye wether, than must ye haue a wedynge hoke with a socket set vpon a lytel staffe of a yard longe, and this hoke wolde be well steeled and grounde sharpe bothe behynde and before. And in his other hand he hath a forked stycke a yarde longe, & with his forked sticke he putteth the wede from hym, and he put

putteth the hoke beyond the rote of the wede and pulleth it to hym, and cutteth the wede faſt by the erth/and with his hoke he taketh vp the wede and caſteth it in the reyne, & if the reyne be ful of corne, it is better it ſtand ſtyl, whan it is cut, and wydder, but let hym beware that he trede not to moch vpon the corne, and ſpecially after it be ſhotte, and whā he cutteth the wede that he cut not the corne/and therfore the hoke wold not paſſe an inche wyde. And whan the wede is ſo ſhort, that he can not with his forked ſticke put it from him, and with the hoke pul it to hym, than muſte he ſet his hoke vpon the wede faſt by the erth and put it from hym, and ſo ſhall he cut it clene. And with theſe two inſtrumentes he ſhall neuer ſtoupe to his warke. Dogfenell/goldes, mathes and kedlokes are yll to wede after this maner, they growe vpon ſo many braunches harde by the erthe, & therfore they vſe moſt to pul them vp with theyr handes, but loke well that they pull not vp the corne with all, but as for terre, there wyll no wedynge ſerue.

¶ The fyrſt ſturrynge.

Also in June is tyme to rygge vp thy falowe, the whiche is called the fyrste sturrynge, and to plowe it as depe as he can for to turne the rotes of the wedes vpwarde, that the sonne and the drie wether may kyll them. And an husbande can not conuenyently plowe his lande and lode out his donge bothe vpon a daye with one draught of beestes / but a husbande may well lode out his donge before noone / and to lode hey or corne at after noone, or he may plowe before noone, and lode hey or corne after none with the same draught / and no hurte to the cattel, bycause in loding of hey or corne the catel is alwaye eatynge or beytyng, and so they can not do in lodyng of donge and plowynge.

¶ To mowe grasse.

Also in the later ende of June is time to begyn to mowe, yf thy medowe be well growen, but howe so euer they be growen in July, they muste nedes mow for diuers causes. One is, it is not conueniēt to haue hey & corne both i occupatiō at one time. Another is the yonger and the grener that the grasse is, the softer & the sweter

ſweter it wil be whā it is hey, but it wil haue the more widdring, & the elder the graſſe is, the harder & drier it is, and the worſe for al maner of catell, for the ſedes be fallen, the whiche is in maner of prouander, and it is the harder to eate and chowe. And another cauſe, if dry wether come, it wyl dry and burne vpon the grounde and waſte awaye. Take hede thy mower mowe clene, & holde downe the hynder hande of his ſyth, that he do not endent the graſſe, and to mowe his ſwathe clene thorowe to that that was laſt mowen before, that he leue not a mane bytwene, and ſpecially in the comyn medowe, but in the ſeueral medow it maketh the leſſe charge, and that the moldywarpe hylles be ſpredde, and the ſtyckes clene pyked out of thy medowe in Apryl, or in the begynnyng of Maye.

Chowe forkes and rakes ſhulde be made

A Good huſbande hath his forkes and rakes made redy in the wynter before, and they wolde be gote bytwene Mighelmaſſe and Martylmaſſe, and beyked, and ſet euen to lye vpryght in thy

hande, and than they wyll be harde styffe & dry. And whan the husbande sytteth by the fyre, and hath nothynge to do, than may he make them redy, and tothe the rakes with drye wethy wode, and boze the holes with his wymble bothe aboue & vnder, and dryue the tethe vpwarde fast and harde and than wedge them aboue with drye wode of oke, for that is harde, & wyll drine & neuer come out. And if he get them in sappe tyme, al the beykyng & dryenge that cā be had shall not make thē hard & styffe, but they wyl alway be plyenge, for they be most comynly made of hasell and withe, and these be the trees that blome and specially hasell, for it beginneth to blome as soone as the lefe is fallē, and if the rake be made of grene woode, the heed wyll not abyde vpon the stele, and the teth wyll fall out whan he hath moost nede to them, and let his warke, and lose mothe hey. And se that thy rake and forke lye vpryght in thy hand, for and the one ende of thy rake or the side of thy forke hang downwarde / than they be not handsome nor easy to worke with.

¶ To tedde and make hey.

whan

VVhan thy medowes be mowed they wolde be well tedded and layde euen vppon the grounde, and yf the graſſe be very thycke, it wolde be ſhaken with handes or with a ſhorte pykforke. for good tedding is the chiefe poynt to make good hey. for than ſhall it be wydded all in lyke, or els not, and whan it is well wydded on the ouerſide and drye, than turne it clene before noone as ſoone as the dewe is gone. And yf thou dare truſt the wether, than lette it lye ſo all nyght, and on the next day turne it agayn before none, and towarde nyght make it in wyndrowes, & than in ſmal hey cockes, and ſo to ſtande one nyght at the leeſt and ſweet, and on the nexte fayre day caſte it abrode agayne / and turne it ones or twyſe, and than make it in greater hey cockes, and to ſtande ſo one nyght or more, that it may vngine and ſweet. for and it ſweet not in the hey cockes, it wyll ſweet in the mowe, and than it wyll be duſty, and not holſome for hors, beeſtes / nor ſhepe. And whan it ſtandeth in the cockes, it is better to lode, and the more hey maye be loded at a lode, & the faſter it wyll lye. Muche hey cometh of a graſſe called crofote, and groweth flat after the erth, and beareth a yelowe floure

halfe a yarde hygh and more, and hath many knottes towarde the rote, and it is the best hey for horses and beestes, and the sweetest if it be well gote, but it wyll haue moch more wyddrynge than other hey, for els he wyll be pysse hymselfe and waxe hote, and after dusty. And for to knowe whan it is wyddred ynough, make a lytell rope of the same, that ye thynke shulde be most greneft, and twyne it as harde togyther bytwene your handes as ye can, and so beynge hard tw on. let one take a knyfe and cut it saste by your hande, and the knottes wyl be moyste, yf it be not drye ynough. Shorte hey & ley hey is good for shepe and al maner of catel, if it be well get. A man maye speke of makynge of hey and gettyng of corne, but god disposeth and ordreth al thynges.

Howe rye shulde be shorne.

And in the latter ende of July or the begynnynge of Auguste, is tyme to shere rye, the whiche wold be shorne clene and fast bounden. And in some places they mowe it, the whiche is not so good to the husbandes profyte, but it is the sooner done. For whan it is mowen, it wyl not be so

ſo faſte bounden, and he can not gather it ſo clene, but there wyll be mocke loſſe / and taketh more rowme in the barne than ſhorne corne doth. And alſo it wyll not kepe nor ſaue it ſelfe from rayne or yll wether, whan it ſtandeth in the couer, as the ſhorne corne wyll do.

Howe to ſhere whete.

VVhete wolde be ſhorne clene & harde bounden in lyke maner, but for a generall rule take good hede, that the ſherers of all maner of whyte corne, caſt not vp theyr handes haſtely, for than all the loſe corne and the ſtrawes that he holdeth not faſt in his hande, flieth ouer his heed and are loſt, and alſo it wyll pull of the eares, and ſpecyally of the cornes that be very rype. In ſome places they wyll ſhere theyr cornes hygh, to the entente to mowe theyr ſtubble, eyther to thacke or to bren, if they ſo do, they haue great cauſe to take good hede of the ſherers, for yf the eares of the corne croke downe to the erth, if the ſherer take not good hede, and put vp the eare or he cut the ſtrawe, as many eares as be vnder his hoke or ſicle, fal to the erth

and be lost, and whan they mowe the stubble, it is great hyndraunce to the profyte of the grounde. And in Sommersetshire about Selcestre and Martok, they do shere theyr whete very lowe, and all the whete strawe that they purpose to make thacke of, they do not threshe it, but cut of the eares and bynde it in sheues, and call it rede, and ther with they thacke theyr houses. And if it be a newe hous, they thacke it vnder theyr sote, the whiche is the beste and the sureste thackyng that can be of strawe, for crowes and doues shal neuer hurte it.

¶ To mowe or shere barley and otes.

Barley and otes be moost comynly mowen, and a man or woman folowyng the mower with a hande rake halfe a yarde longe with. viij. or. viij. tethe, in his lyfte hande, and a syckle in the rygbt hande, and with the rake he gatheretb as moche as wyll make a shefe. And than he taketh the barley or otes by the toppes, & pulleth out as moch as wil make a bande, & casteth the bande from him on the lãde, & with his rake & his syckle taketh vp the barley or otes, & layeth

layeth them vppon the bande, & ſo the barley lyeth vnboũden. iii. or. iiii. dayes yf it be fayre wether / & than to bynde it. And whan the barley is ledde away, the landes muſt be raked, or els there wil be moch corne loſt, & if the barley or otes lye / they muſt nedes be ſhorne.

¶ To repe or mowe pees and beanes.

PEes and benes be moſt commynly laſt reped or mowē of diuers maners, ſome with ſyckles, ſome with hokes, & ſome with ſtaffe hokes. And in ſome places they laye them on repes, and whan they be drye they laye them togyther on heps lyke heye cockes, and neuer bynde them. But the beſte waye is whan the repes be drye to bynde them, and to ſet them on the ridge of the landes thre ſheues togyther, and loke that your ſherers, repers, nor mowers geld not your beanes, that is to ſaye, to cut the beanes ſo hye, that the nethermoſt codde growe ſtyll on the ſtalke, and whan they be bounden they are the more redyer to lode and vnlode, to make a reke, and to take fro the mowe to threſſhe. And ſo be not the repes.

¶ How

Howe all maner of cornes ſhulde be tythed,

NOw al theſe cornes before ſpecyfied be ſhorne, mowed, reped, bounden vp, and layde vppon the rydge of the lande, Than let the huſbande take hede of goddes commaundement, and let hym go to the ende of his lande and begyn and tell. ix. ſheues, and let hym caſte out the. x. ſheſe in the name of god, & ſo to peruſe from lande to lande, tyll he haue truly tythed all his corne. And beware and take hede of the ſayenge of our lorde by his prophete Malachias, the whyche sayth, Quia michi non dediſti decimas et primitias, id circo in fame et penuria maledicti eſtis. That is to saye, bycauſe ye haue not giuen to me your tythes and your fyrſte fruytes, therfore ye be curſed and punyſſhed with honger and penury. And accordyng to that sayntAuſtyn sayth, Da decimas, alioquin incides in decimam partem angelorũ, qui de celo corruerunt in infernum. That is to say, gyue thy tythes truly, or els thou ſhalt falle amonge the tenth parte of aungelles that felle from heuen in to helle, the whiche is an harde worde to euery man, that ought

to

to gyue tythes, and doth not gyue them truly. But ſaynt Auſtyn ſayth a comfortable worde again to them that gyue their tythes truly, that is to ſaye: Decimę ſunt tributa egentium animarum. Tythes are tributes or rewardes to nedy ſoules, and ferther he ſayth: Si decimam dederis, nō ſolum habundantiam fructuum recipies, ſed etiam ſanitatem corporis et animæ conſequeris, That is to ſaye, if thou haue gyuen thy tythes truly, thou ſhalte not all onely receiue the profite and the haboundance of goodes, but alſo helth of body and ſoule ſhall folowe. Wolde to god that euery man knewe the harde worde of our lorde by his prophete Malachias, and alſo the comfortable wordes of the holy ſaynt Auſtyn. For than wolde I truſt verely, that tythes ſhulde be truly gyuen.

Howe all maner of corne ſhulde be couered.

Nowe theſe cornes be ſhorne and bounden, and the tithes caſt out, it is tyme to couer them, ſhoke them or halfe throue them, but coueryng is the beſt waye of all manere of whyte corne. And that is

to

to set foure sheues on one syde, and foure sheues on the other syde, and two sheues a boue of the greatest bounden harde nygh to the nether ende, the whiche must be set vpward, a the top downwarde spredde abrode to couer all the other sheues. And they wil stande, best in wynde, and saue thē selfe best in rayne, and they wolde be set on the rydge of the lande, and the sayd sheues to lene together in the toppes a wide at the grounde, that the winde may go through to drye thē. Pees and beanes wolde be set on the rydge of the lāde thre sheues togyther the toppes vpwarde and wrythen togyther, and wyde benethe, that they may the better wydder.

¶ To lode corne and mowe it.

VVhan all these cornes be drye and wyddred ynough, than lode them in to the barne, and laye euery corne by it selfe. And if it be a wete harueste, make many mowes, and if thou haue not housinge ynough, than it is better to laye thy pees and benes without vppon a reke than other corne, and it is better vpon a scaffold than vppon the grounde: for than it must be wel hedged for swyne and catel, and the ground

wyll

wyll rotte the bottom, and the ſcaffolde ſaneth both hedgynge and rottynge, but they muſt be wel couered both. And the huſbande may ſet ſhepe or catell vnder the ſame ſcaffolde, and wyll ſerue hym in ſtede of an hous / if it be well and ſurely made, &c.

¶ The fyrſt ſturrynge.

IN Auguſt and the begynnynge of September is tyme to make his ſeconde ſturrynge, and mooſt commynly it is caſte downe and plowed a meane forowe not to depe nor to ebbe, ſo he turne, it clene. And if it be caſt, it wolde be water forowed bytwene the landes there as the reane ſhulde be, and it wyll be the dryer whan the lande ſhuld be ſowen. And if the landes lie high in the ridge, & high at the reane, & lowe in the myddes of the ſyde that the water may not ronne eaſely in to the reane, as I ſe daily in many places: than let the huſbande ſet his plough thre or foure fote from the rydge, and caſt all the rydge on bothe ſydes, and whan the rydge is caſt, ſet his plough there as he began and ridge vp the remenaunt of the lande, and ſo is the lande bothe caſt and ridged, and all at one plowynge. And this ſhall cauſe the lande to lye rounde, whan it

is

is sowen at the next tyme, and than shall it not drowne the corne.

¶ To sowe whete and rye.

About Mygelmasse it is tyme to sowe bothe whete and rye, whete is moost commynly sowen vnder the forowe, that is to saye, cast it vpon the falowe, and than plowe it vnder. And in some places they sowe theyr whete vppon theyr pees stubble, the whiche is neuer so good as that that is sowen vppon the falowe, and that is vsed where they make falowe in a feelde euery fourth yere. And in Essey they vse to haue a chylde to go in the forow before the horses or oxen, with a bagge or a hopper full of corne, and he taketh his hande full of corne, & by lytel and lytell casteth it in the sayd forowe. Me semeth that chylde ought to haue moche discrecion. Howe be it there is moche good corne, and rye is moost commynly sowen aboue and harowed, and two London bussels of wheate and rye wyll sowe an acre. Some grounde is good for wheate, some for rye, and some is good for both, and vppon that grounde sow blend corne that is both whete

and

& rye, the which is the sureste corne of growing, & good for the husbãdes houssold. And this whete that shall be medled with rye, must be suche whete as wil sone be ripe, and that is flaxen whete, polerde whete, or whyte whete. And ye shall vnderstande that there be dyuers maners of whetes. Flaxen whete hath a yelowe eare and bare without anis, and is the bryghteste whete in the bussell, and wyll make the whyteste breed, and it wyll weare the grounde sore, and is smal strawe and wyll growe very thycke, and is but smalle corne. Polerde whete hath no anis thycke set in the eare, and wyll soone fall out and is greater corne and wyl make whyte breed, whyte whete is lyke polerde whete in the bussell, but it hath anis and the eare is foure square & wyll make white breed, and in Essex they call flaxen whete whyte whete. Reed whete hath a flat eare, an inche brode ful of anis, and is the greateste corne, and the brodeste blades, and the greateste strawe, & wyll make whyte breed, and is the rudeste of colour in the bussell. Engkysshe whete hath a dunne eare, fewe anis or none, and is the worste whete, saue peeke whete. Peeke whete hath a reed eare, full of anis thyn set, & oft tymes it is flyn-

fered, that is to ſaye, ſmal corne wrynkeled and dryed, and wyll not make whyte breed, but it wyl growe vpon colde groſſde.

¶ To threſſhe and wynowe corne.

THis whete & rye that thou ſhalt ſowe ought to be very clene of wede, and therfore or thou threſſhe thy corne open thy ſheues and pyke out all maner of wedes, and than threſſhe it and wynowe it clene, & ſo ſhalt thou haue good clene corne an other yere. And in ſome countrees about London ſpecyally, and in Eſſex and Kente they do fan theyr corne, the whiche is a very good giſe and a great ſauegarde for ſheding of the corne. And whan thou ſhalt ſell it, yf it be wel wynowed or fande, it wil be ſolde the derer, and the lyght corne wyl ſerue the huſbande in his hous.

¶ To ſeuer pees, beanes, and fytches.

VVhan thou haſte threſſhed thy pees, and beanes / after they be wynowed / and or thou ſhalte ſowe them or ſell them, let thē be wel reed with ſyues, & ſeuered in thre partes the great from the ſmall,

and

and thou ſhalt gete in euery quarter a London buſſhell or there about. For the ſmalle corne lyeth in the holowe and voyde places of the greate beanes, and yet ſhall the great beanes be ſolde as dere as and they were al togyther, or derer, as a man may proue by a famylyer enſample. Let a man bye. C. herynges, two herynges for a peny, and another. C. herynges thre for a peny, and let hym ſell theſe. CC. herynges agayne. v. herynges for. ii. d. nowe hath he loſt. iiii. d. For. C. herynges two for. i. d. coſt. v. s. and. C. herynge. iii. for a peny coſt. iii. s. and. iiii. d. the whiche is. viii. s. and. iiii. d. and whan he ſelleth. v. heringes for. ii. d. yy. heringes cometh but to. viii. d. & there is but. vii. ſcore herynges, & that is but. vii. grotes & vii. grotes, & that cometh but to. viii. s. & ſo he hath loſt. iiii. d. & it is bicauſe there be not ſo many bargeins, for in the bieng of theſe. CC. heringes there be. v. ſcore bargeins, & in the ſellyng of the ſame there be but. vlviii. bargeyns, and ſo is there loſt. v. herynges, the whiche wold haue ben. ii. bargeyns moo / and than it had ben euen and meet. And therfore he that byeth groſe ſale, and retayleth muſt nedes be a wynner, & ſo ſhalte thou be a loſer if thou ſell thy pees, beanes, and fytches togyther,

for than thou ſelleſt groſſe ſale. And if thou ſeuer them in thre partes than thou dooſt re tayle, wherby thou ſhalte wynne.

¶Of ſhepe, and what tyme of the yere the rammes ſhulde be put to the ewes.

A Huſbande can not well thryue by his corne without he haue other catell, nor by his catel without corne, for eles he ſhal be a byer, a borower, or a begger. And bycauſe that ſhepe in myne opinyon is the mooſt profytableſt cattell that any man can haue / therfore I purpoſe to ſpeke firſt of ſhepe. Than firſt it is to be knowen what tyme thou ſhalt put thy rãmes to thy ewes, and therin I make a diſtinction, for euery man may not put to theyr rammes all at one tyme, for and they do, there wyll be great hurt and loſſe, for that man that hath the beſt ſhepe paſture for wynter and ſoone ſpryngynge in the begynnynge of the yere, he maye ſuffre his rammes to go with his ewes all tymes of the yere, to blyſſome or ryde whan they wyll, but for the comyn paſture it is tyme to put to his rammes at the Exaltacyon of the holy croſſe, for than the

bucke

bucke goth to the rutte, & ſo wold the rãme. But for the comyn huſbande that hath no paſture but the comyn feeldes it is tyme ynough at the feeſt of ſaynt Mychaell the archangel. And for the poore huſbande of the Peeke or ſuche other, that dwell in hylly and hygh groundes that haue no paſtures nor commyn feeldes, but al onely the comin heth, Symon and Jude daye is good tyme for them, and this is the reaſon why. An ewe goth with lambe. xx. wekes, and ſhall eyane her lambe in the. xxi. weke, & if ſhe haue not conuenyent newe graſſe to eate, ſhe may not gyue her lambe mylke, and for wante of mylke there be many lambes peryſſhed and loſt, and alſo for pouertye the dammes wil lacke mylke and forſake theyr lambes, and ſo often tymes they dye bothe in ſuche harde countrees.

¶ To make an ewe to loue her lambe.

If thy ewe haue mylke and wyl not loue her lãbe, put her in a narowe place made of bordes or of ſmothe trouſe a yarde wyde, and put the lambe to her and ſocke it, and yf the ewe ſmyte the lambe with her

heed, bynde her heed with a hey rope or a corde to the ſyde of the penne, & if ſhe wyll not ſtande ſyde longe, all the ewe and gyue her a lytell hey, and tye a dogge by her that ſhe may ſe hym, and this wyll make her to loue her lambe ſhortly. And yf thou haue a lambe deed, whereof the damme hath moch mylke, fley that lambe and tye that ſkynne vpō an other lambes backe, that hath a ſory dāme with litel mylke, & put the good ewe & that lambe togyther in the penne, and in one houre ſhe wyll loue that lambe, and than mayſt thou take thy ſory weyke ewe awaye and put her in another place, and by this meanes thou mayſt fortune to ſaue her lyfe and the lambes bothe.

¶ What tyme lambes ſhulde be wayned.

IN ſome places they neuer ſeuer their lambes from theyr dammes, and that is for two cauſes: One is in the beſt paſture where the rammes go alway with theyr ewes, there it nedeth not, for the dāmes wil waye drye and wayne theyr lambes them ſelfe. An other cauſe is, he that hath no ſeuerall and ſounde paſture to put his lambes

bes vnto, whan they shulde be wayned, he must eyther sell them or let them souke as longe as the dammes wyll suffre them, and it is a comyn sayenge, that the lambe shall not rotte as longe as it souketh, except the dame want meet. But he that hath seuerall & sounde pasture, it is tyme to wayne theyr lambes whan they be. xvi. wekes olde, or. xviii. at the farthest/and the better shall the ewe take the ramme agayne. And the poore man of the peeke countree and suche other places, where as they vse to mylke theyr ewes, they vse to wayne theyr lambes at. xii. wekes olde, & to mylke theyr ewes fyue or sixe wekes. &c. But those lambes be neuer so good as the other that souke longe, and haue meet ynough.

¶ To drawe shepe and seuer them in dyuers places.

Than thou grasyer that hast many shepe in thy pastures, it is conuenient for the to haue a shepefold made with a good hedge or a pale, the whiche wyll receyue all thy shepe easely that go in one pasture, set bitwene two of thy pastures in a drie place, and adioynynge to the ende of the same,

make an other lytel folde that wyll receyue lyyyy.ſhepe or moo, and bothe thoſe foldes muſt haue eyther of them a gate in to eyther paſture, & at the ende of that folde make an other lytel folde that wyll receyue.yl. ſhepe or moo, and bytwene euery folde a gate. And whan the ſhepe are in the gret folde let yl.of them or there about come in to the middle folde and ſteke the gate. And than let the ſhepeherde turne them and loke them on euery ſyde, and yf he ſe or fynde any ſhepe that nedeth any helpynge or mending for any cauſe, let the ſhepeherde take that ſhepe with his hoke and put hym in the litel folde. And whan he hath taken all that nedeth any mendynge, than put the other in to whether paſture he wyl, & let in as many out of the great folde and take thoſe that nede any handlynge & put them into the litell folde. And thus peruſe them all tyll he haue done, and than let the ſhepeherde go belte, greſe and handel al thoſe that he hath drawen, and than ſhall not the great flocke be taryed nor kept from theyr meet, and as he hath mended them ſo, put them in to their paſture.

¶ To belte ſhepe.

If any ſhepe raye or be fyled with donge aboute the tayle, take a payre of ſheres and clyppe it awaye, & caſt dzie muldes therupon, and yf it be in the hete of the ſomer, it wolde be rubbed euer with a lytell terre to kepe a waye the flyes. It is neceſſary that a ſhepeherde haue a boarde ſet faſt to the ſyde of his lytel folde to laye his ſhepe vpon whan he handeleth them / and an hole bored in the boarde with an augur, & therin a grayned ſtake of two fote longe to be ſet faſt, to hange his terre boxe vppon, & than it ſhall not fall. And a ſhepeherde ſholde not go without his dogge, his ſhepe hoke, a payre of ſheres, and his terre boxe eyther with hym or redy at his ſhepefolde, and he muſt techе his dogge to barke whan he wolde haue hym, to ronne whan he wold haue hym, and to leue ronnynge whan he wolde haue hym, or elſ he is nat a connyng ſhepeherde. The dogge muſt lerne it whan he is a whelpe or elſ it wyl not be, for it is harde to make an olde dogge to ſtoupe.

¶ To greaſe ſhepe.

If any ſhepe be ſcabbed, the ſhepherde may percepue it by the bytyng/rubbyng, or ſcratchyng with his horne, and moſt com-

commynly the wol wil ryſe and be thyn or bare in that place, than take hym and ſpede the wolle with thy fyngers, there as the ſcabbe is, and with thy fynger laye a lytel terre therupon, and ſtroke it a length in the bottom of the wol that it be not ſeen aboue. And ſo ſpede the wolle by and by and laye a lytel terre therupon tyl thou paſſe the ſore, and than it wyl go no farther.

¶ To medle terre.

LEt thy terre be medled with oyle / goſe greaſe, or capons greaſe, theſe thre be the beſt, for theſe wyll make the terre to ronne abrode, butter & ſwynes greaſe whan they be molten are good, ſo they be not ſalte, for terre of hymſelfe is to kene, and is a fretter and no healer, without it be medled with ſome of theſe.

¶ To make brome ſalue.

¶ A medicyne to ſalue poore mens ſhepe, that thynke terre to coſtly, but I doute not but and ryche men knowe it they wolde vſe the ſame.

Take

TAke a ſpete full of brome croppes, leaues, bloſſomes & all, & ſchoppe thē very ſmall, & than ſethe thē in a panne of .xx. gallons with rennynge water, tyll it begin to waxe thycke like a gelly, than take two pounde of ſhepe ſuet molten, and a potell of olde pyſſe, and as moche brine made with ſalte, and put all in to the ſayd panne, and ſtyre it about, and than ſtreyne it thorowe an olde cloth, and put it in to what veſſell ye wyll, and yf your ſhepe be newe clypped, than make it luke warme, and than waſſhe your ſhepe there with wt a ſpōge or a pece of an olde mantell, or of faldynge, or ſuche a ſofte cloth or wull, for ſpendyng to moch of your ſalue. And at all tymes of the yere after, ye may relent it & nede requyre, and make wyde ſheydes in the wull of the ſhepe, anoynte them with it, & it ſhall heale the ſcabbe and kyll the ſhepe lyce, and it ſhall not hurte the wull in the ſale therof. And thoſe that be waſſhen wyll not take ſcabbe after (if they haue ſufficient meet) for that is the beſt greaſe that is to a ſhepe, to greaſe hym in the mouth with good meet, the whiche is alſo a greate ſauegarde to the ſhepe for rottynge, except there come myldewes / for he wyll chooſe the beſt yf he haue

plenty

plenty. And he that hath but a fewe shepe moderate this medicyne accordyng.

¶ Of a shepe haue mathes.

If a shepe haue mathes, ye shal perceyue it by her bytyng or fyskynge or shakyng of her tayle, and mooste commynly it is moyst and wete, and if it be nygh vnto the tayle, it is ofte tymes grene and fyled with his donge, and than the shepeherde muste take a payre of sheres and clyppe away the woll bare to the skynne, and take a handful of dyre muldes, & caste the muldes therupon to dyre vp the wete, and than wipe the muldes away and lay terre there as the mathes were and a lytell farther. And thus loke them euery daye, and mende them yf they haue nede.

¶ Blyndnes of shepe and other diseases, & remedyes therfore.

There be some shepe that wyl be blinde a season and yet mende agayn. And if thou put a litel terre in his eye, he wil mende the rather. There be dyuers waters and other medicyns wold mende hym, but this

this is mooſt commyn medicyne that ſhepe-herdes vſe.

¶ The worme in a ſhepes fote, and helpe therfore.

There be ſome ſhepe that haue a worme in his fote that maketh them to halte. Take that ſhepe and loke bitwene his cleſe, and there is a lytell hole as mochе as a great pynnes heed, and therin groweth fyue or ſype blacke heares lyke an inche longe and more, take a ſharpe poynted knife and ſlytte the ſkynne a quarter of an inche longe aboue the hole, and as moch benethe, and put his one hande in the holowe of the fote vnder the hynder cleſe, & ſet his thombe aboue almoſt at the ſlytte, and thruſt his fingers vnderneth forward, & with your other hande take the blacke heares by the ende, or with the knyues poynt, and pull the heares a lytell and a lytell, and thruſt after his other hande with his fynger & his thombe/ and there wil come out a worme lyke a pece of fleſſhe nygh as mochе as a lytel fynger. And whan it is out, put a lytell tarre into the hole, and it wyll be ſhortly hole.

The

¶ The blode, and remedy if he come betyme.

There is a ſycknes amonge ſhepe, & is called the blode, that ſhepe that hath that wyll dye ſodeynly, and or he dye he wyll ſtande ſtyll and hange downe the heed, and otherwhyle quake. If the ſhepeherd can eſppe hym, take him and rubbe him about the heed, & ſpecyally about his eares, & vnder his eyen, & with a knyfe cut of his eares in the middes, & alſo let him blode in a Payne vnder his eyen, and if he blede well / he is lyke to lyue, and yf he blede not, than kyll hym and ſaue his fleſſhe, for yf he dye by hym ſelfe / the fleſſhe is loſte, and the ſkynne wyll be ferre ruddyer lyke blode more than an other ſkynne ſhall be. And it taketh moſt comminly the fatteſt and beſt ly kynge.

¶ The pockes / and remedy therfore.

The pockes appere vppon the ſkyn, and are lyke reed pymples as brode as a farthyng, and thereof wyl dye many. And the remedy therfore is to handle al thy ſhepe / and to loke on euery parte of theyr bodyes, and as many as ye finde taken ther

with /

with, put them in freſſhe newe graſſe, and kepe them fro theyr felowes, and to loke his ſtocke ofte, & drawe them as they nede. And if it be in ſommertyme that there be no froſt, than waſſhe them. Howe be it ſome ſhepeherdes haue other medycynes.

¶ The wode euyll, and remedy therfore.

There is a ſyckenes amonge ſhepe, & is called the wode euyl, and that cometh in the ſpryngе of the yere, and taketh them moſt commynly in the legges or in the necke, and maketh them to halt, & to holde theyr necke awry. And the moſt parte that haue that ſickenes wil die ſhortly in a day or two. The beſt remedy is to waſſhe them a lytell, and to chaunge theyr grounde, and to bryngе them to lowe grounde and freſſhe graſſe. And that ſyckenes is mooſt comynly on hylly grounde, ley grounde, and ferny ground. And ſome men vſe to let the blode vnder the eye in a vaine for the ſame cauſe.

¶ To waſſhe ſhepe.

In June is tyme to ſhere ſhepe, and or they be ſhorne, they muſt be very well waſſhen, the whiche ſhal be to the owner great

great profyte in the sale of his wolle, and also to the cloth maker, but yet beware that thou put not to many shepe in a penne at one time, neyther at the washyng nor at the shearynge, for feare of murtherynge or ouer pressynge of theyr felowes, and that none go away tyl he be clene washen, and se that they that holde the shepe by the heed in the water, holde his heed hye ynough for drowynge.

¶ To shere shepe.

TAke hede of the sherers for touchyng the shepe with the sheres, and specially for pryckyngr with the poynt of the sheres, and that the shepeherd be alway redy with his tarboye to salue them. And se that they be wel marked, both eare marke, pytch marke, and radel marke, & let the wol be wel folden or wounden with a wolle wynder, that can good skylle therof, the whiche shall do moche good in the sale of the same.

¶ To drawe and seuer the badde shepe from the good.

VVhan thou hast all shorne thy shepe, it is than best tyme to drawe them, & so seuer them in dyuers sortes, the shepe

ſhepe that thou wylt fede by them ſelfe, the ewes by them ſelfe, the ſhare hogges and theynes by thē ſelfe, the lāmes by thē ſelfe, wedders & the rāmes by them ſelfe, if thou haue ſo many paſtures for them, for the biggeſt wil bete the weikeſt with his heed. And of euery ſorte of ſhepe, it may fortune there be ſome that like not & be weike, thoſe wold be put in freſhe graſſe by them ſelfe, & whan they be a lytell mended than ſet them, & oft chaunge of graſſe ſhall mende al maner of catell.

Cwhat thynges rotteth ſhepe.

IT is neceſſary that a ſhepeherde ſhulde knowe what thynge rotte ſhepe, that he mygbt kepe them the better. There is a graſſe called ſpere wort, & hath a longe narowe leafe lyke a ſpere heed, and it wyll growe a fote hygh, and beareth a yelowe floure as brode as a peny, and it groweth alway in lowe places where the water is vſed to ſtande in wynter. An other graſſe is called peny graſſe, and groweth lowe by the erth in a marſhe grounde, and hath a leafe as brode as a peny of two pens / and neuer beareth floure. All maner of graſſe that the

lande flode renneth ouer, is very yll for shepe, bycause of the sande and fylth that stycketh vppon it. Al marreys grounde and marsshe grounde is yll for shepe, the grasse that groweth vpon falowes is not good for shepe, for there is moche of it wede, and oft tymes it cometh vp by the rote, and that bryngeth erth with it, and they eate both. &c. Mylde we grasse is not good for shepe, and that ye shall knowe two wayes. One is by the leaues on the trees in a morynynge, and specyally of okes, take the leaues and put thy tonge to the, & thou shalt fele like hony vpon them, and also there wyll be many kelles vpon the grasse, and that causeth the myl dewe. wherfore they may not wel be let out of the folde tyll the sonne haue domination to dryue them away. Also hunger rotte is the worst rot that can be, for there is neither good flesshe nor good skynne, & that cometh for lacke of meet, and so for hunger they eate suche as they can fynde, & so wyl not pasture shepe, for they selden rotte but with mylde wes, & than wil they haue moch talowe & flesshe, & a good skyn. Also whyte sneles be yll for shepe in pastures and in falowes. There is an other rotte is called pelt rotte, and that cometh of great wete

speci-

ſpecyally in woode countrees, where they can not dye.

¶ To knowe a rotten ſheepe dyuers maner wayes, wherof ſome of them wyll not fayle.

TAke bothe your handes and twyrle vpon his eye, and yf he be ruddy and haue reed ſtryndes in the white of the eye, than he is ſounde, & if the eye be whyte lyke talowe, and the ſtryndes darke coloured, than he is rotten. And alſo take the ſheepe and open the wull on the ſyde, and yf the ſkynne be of ruddy colour and dyre, thā is he ſounde, and if it be pale coloured and watry, than is he rotten. Alſo whan ye haue opened the wull on the ſyde / take a lytell of the wull bytwene thy fynger and thy thombe, and pull it a lytell, and if it ſticke faſt, he is ſounde, & if it come lightly of, he is rotten. Alſo whan thou haſt kylde a ſheepe, his belly wyll be full of water if he be ſore rotten / & alſo the fatte of the fleſſhe wyl be yelowe if he be rotten. And alſo and thou cut the lyuer / therin wyll be lytell quikens lyke flokes, and alſo the lyuer wyl be full of knottes and whyte blyſtyrs if he be

rotten/and alſo ſe the lyuer, if he be rotten it wil breke in peces, and if he be ſound it wyll holde togyther.

¶ To bye leane cattell.

THeſe huſbandes and they ſhall well thryue, they muſt haue bothe kye/oxen, horſes, mares and ponge catel, and to rere & brede euery yere ſome calues, and fools, or elſ ſhall he be a byer. And yf thou ſhalt by oxen for the plough, ſe that they be ponge and not gowty, nor broken of heare, neyther of tayle, nor of pyſel. And yf thou by kye to the payle, ſe that they be ponge and good to mylke, and fede her calues wel. And if thou by kie or oxē to fede, the ponger they be, the rather they wyll fede, but loke wel that the heare ſtare not, & that he lycke hymſelfe, and be hole mouthed, & want no teth. And though he haue the goute and be broken both of tayle and pyſell, yet wyll he fede. But the gouty oxe wyll not be dryuen ferre/and ſe that he haue a brode rybbe and a thycke hyde, and to be loſe ſkinned that it ſtycke not harde nor ſtreyte to his rybbes, for than he wyll not fede.

To

¶ To bye fatte catell.

AND yf thou ſhalte bye fatte oxen or kye, handell them and ſe that they be ſofte on the forecroppe, betynde the ſhulder and vpon the hyndermeſt rybbe, & vpon the huckbone, & the nache by the taile. And ſe the oxe haue a grete codde, & the cow great nauyl, for than it ſhuld ſeme that they ſhuld be wel talowed. And take hede where thou byeſt any leane catel or fat & of whom and where it was bred. For if thou bye out of a better grounde than thou haſt thy ſelfe, that catell wyll nat lyke with the. And alſo loke that there be no maner of ſyckneſs amonge the catel in that townſhyp or paſture that thou byeſt thy cattel out of. For if there be any murren or longe ſought, it is great ieopardy, for a beeſt may take ſyckneſs ten or.xii. daies or more or it appere on him.

¶ Dyuers ſyckneſſes of cattell and remedyes therfore, and fyrſt af murren.

AND yf it fortune to fall murren amonge thy beeſtes, as god forbede, ther be men ynough can helpe them. And it cometh of a rankneſs of blode / and

appereth moſt commynly firſte in the heed, for his heed wil ſwel & his eyen waxe gret, & ronne of water and frothe at the mouth, & than he is paſt remedy, & wil dye ſhortly, & wyll neuer eate after he be ſycke. Than fley hym and make a depe pyt faſt by there as he dyeth, and caſt hym in, and couer hym with erth that no dogges may come to the caryen. For as many beſtes as feleth the ſmel of that caryen are lykely to be enfect, and take the ſkynne & haue it to the tanners to ſell, and bryngе it not home for peryll that may fal. And it is comynly vſed and co meth of a grete charite to take the bare heed of the ſame beeſt, and put it vppon a longe pole, and ſet it in a hedge faſt bounden to a ſtake by the hye waye ſyde, that euery man that rydeth or goth that waye, may ſe and knowe by that ſygne, that there is ſyckneſ of cattel in the townſhyp. And the huſbādes holde an opynyon, that it ſhall the rather ceaſe. And whan the beeſt is ſlaine, there as the murren doth appere betwene the fleſſhe and the ſkyn, it wyl ryſe vp lyke a iely and frothe an inche depe or more. And this is the remedy for the murren. Take a ſmalle curteyn cord, and bynde it harde about the beeſtes necke, and that wyll cauſe the blode

to come

to come in to the necke, and on the eyther ſide of the necke there is a vaine that a man may feele with his fynger, and than take a blode yron and ſet it ſtreight vpon the vaine, and ſmyte hym blode on both ſydes, and let hym blede the mountenance of a pynt or nygh it, and than take away the corde, and it wyll ſtaunche bledynge. And thus ſerue all thy catel that be in that cloſe or paſture, and there ſhall no moo be ſeke by goddes leue.

Longe ſought and remedy ther for.

There is an other maner of ſyckneſ among beſtes / is called longe ſought, and that ſyckneſ wyll endure longe, and ye ſhall perceyue it by his hoyſtynge, he wyll ſtande mocke and eate but a lytel, and waxe very hollowe and thyn. And he wyll hoyſte twenty times in an houre, and but fewe of them do mende. The beſt remedy is to kepe thy cattell in ſondry places, and as many as were in company with that beeſt that fyrſt fel ſycke, to let them a lytel

blode. And there be many men that can sener them, and that is to cutte the dewlappe before, and there is a grasse that is called fettergrasse, and take that grasse and bryse it a lytell in a morter / and put therof as moch as an hennes egge in to the sayd dewlappe, and se it fall not out. Thus I haue seen vsed, & men hath thought it hath done good.

Dewbolne, and the harde remedy therfore.

Another disease amonge beestes is called dewbolne, and that cometh whan a hungry beest is put in a good pasture full of ranke grasse, he wyl eate so moche that his sydes wyl stande as hye as his backe bone, and otherwhyle the one syde more than the other, and but fewe of them wyll dye, but he maye not be dryuen hastely nor laboured beynge so swollen, and the substaunce of it is but wynde, and therfore he wolde be softly dryuen and not spt downe. Howe be it I haue seen a man take a knyfe and thrust hym thorowe the skynne and the flesshe two inches depe or more, vi. inches or more from the ridge bone, that the wynde

wynde may come out. For the wynde lyeth bytwene the fleſhe and the great paunche.

¶ Ryſen vppon and the remedy therfore.

AN other diſeaſe is called ryſen vpon, and no man can tell how nor wherof it cometh, but ye ſhall perceyue that by ſwellynge in the heed, and ſpecially by the eyen, for they wyll ronne on water and cloſe his ſyght, and wyll dye ſhortly within an houre or two, if he be not holpen, this is the cauſe of his diſeaſe. There is a blyſter ryſen vnder the tonge, the whyche blyſter muſt be ſlytte with a knyfe a croſſe. When ye haue pulled out the tonge rubbe the blyſter well with ſalte, and take an hennes egge, and breake it in the beeſtes mouth ſhell and all, & caſt ſalte to it, and holde vp the beeſtes heed, that all maye be ſwalowed downe into the body. But the breaking of the blyſter is the great helpe, and dryue the beeſt a lytell aboute / and this ſhall ſaue hym by the helpe of Jeſu.

¶ The turne, and remedy therfore.

There be beestes that wyll turne about whan they eate theyr meet, and wyll not fede, and is great ieopardy for fal kynge in pyttes, dyches, or waters, and it is bicause that there is a bladder in the fore heed, betwene the brayne panne and the braynes, the whiche muste be taken out, or els he shall neuer mende, but dye at length, & this is the remedy & the greteste cure that can be on a beest. Take that beest & cast him downe, and bynde his foure fete together, and with thy thombe thrust the beest in the foreheed, and where thou fyndest the softest place, there take a knyfe and cut the skynne thre or foure inches on both sydes betwene the hornes, and as mocke benethe towarde the nose, and fley it, and turne it vp, and pynne it fast with a pynne, and with a knife cut the brayne panne two inches brode, and thre inches longe, but se the knyfe go no deper than the thycknes of the bone for perysshynge of the brayne, and take awaye the bone, and than shalt thou se a bladder full of water two inches longe and more, take that out and hurte not the brayne, & than let downe the skynne, and sowe it faste there as it was before, and bynde a cloth two or thre fold vpon his foreheed, to kepe it from colde

colde & wete.v.or.vii.daies. And thus haue I seen many mended. But if the beest be fat, and any reasonable meet vpon him, it is best to kyll hym, for than there is but lytel losse, and if the bladder be vnder the horne, it is past cure. A shepe wil haue the turne as wel as a best, but I haue seen none mended.

¶ The warrybrede, and the remedy therfore,

There be beestes that wyll haue warrybredes in diuers partyes of theyr body and legges, and this is the remedy. Cast hym downe and bynde his foure fete togyther, and take a culture or a payre of tonges or suche an other yren, and take it glowynge hote, & yf it be a longe warrybrede, sere it of harde by the body, and if it be in the bygynnynge, and be but slatte, than laye the hote yren vppon it and sere it to the bare skynne, and it wyll be hole for euer, be it hors or beest.

¶ The soule / & the remedye therfore.

There be beestes that wil haue the soule, and that is bytwene the cleese, somtyme before, and somtyme behynde, and

and it wyll ſwell and cauſe hym to halte, and this is the remedy. Caſte hym downe and bynde his foure fete togyther, and take a rope of heare or a hey rope harde writhen togyther, and put it bytwene his cleeſe, and drawe the rope to and fro a good ſeaſon, tyll he blede well, and than laye to it ſofte made terre, and bynde a clout about it that no myre nor gravel come bytwene the cleſe, put hym in a paſture, or ſtande ſtyll in the hous, and he wyll be ſhortly hole.

¶ The gout without remedy.

There be beeſtes that wyll haue the goute, and moſt commynly in the hynder fete, and wyll cauſe hym to halte and go ſtarkely. And I knewe neuer man that coulde helpe it or fynde remedy therfore, but al onely to put hym in good graſſe and fede hym.

¶ To rere calues.

It is conuenyent for a huſbande to rere calues, and ſpecyally thoſe that come bytwene Candelmaſſe and May, for that ſeaſon he may ſpare milke beſt, and by that tyme

tyme the calfe ſhal be wayned there wyll be graſſe ynough to put hym vnto. And at winter he wyll be bygge ynough to ſaue hym ſelfe amonge other beeſtes, with a lytel fauoure. And the damme of the calfe ſhal bul agayne and bryng an other by the ſame time of the yere, and if thou ſhalt tary tyll after May, the calfe wolde be weyke in wynter, and the damme wolde not bul agayne, but ofte tyme go bareyn. And if thou ſhalt rere a calfe that cometh áfter Mygelmaſſe, it wyll be coſtly to kepe the calfe all the wynter ſeaſon at hey, and the damme at harde meet in the hous, as they vſe in the playne champyon countrec. And a cowe ſhall gyue moze mylke with a lytell graſſe and ſtrawe lyenge without in a cloſe, than ſhe ſhall do with hey and ſtrawe lyenge in an hous, foz the harde meet dzyeth vp the mylke. But he that hath no paſture muſt do as he may, but yet is it better to the huſbande to ſell thoſe calues than to rere them bicauſe of the coſt, and alſo foz the pzofyte of the mylke to his hous, and the rather the cowe wyll take the bul. If the huſband go with an oxe plough, it is conuenient that he rere two oxe calues, and two cowe calues at the leeſt to vpholde his ſtocke, and if he may do moo, it wyll be

moze

more profyte. And it is better to wayne thy calues at grasse before. And that man that may haue a pasture for his kie, and another for his calues, and water in them both, than maye he rere and brede good beestes with lyght cost. And if thou waine thy calues with hey, it wyll make them haue great belyes, and the rather they wyll rotte, whan they come to grasse, and in wynter they wold be put in a hous by them selfe, and gyuen hey on the nyghtes, and put in a good pasture on the daye, and they shal be moch better to handel, whan they shall be kye or oxen.

¶ To gelde calues.

IT is tyme to gelde his oxen calues in the olde of the mone, whan they be .x. dayes or .xx. dayes olde, for thā it is lest ieopardy, and the oxe shall be the more hyer and the lenger of body, and the lenger horned, and that may be wel prouide, to take two oxe calues bothe of one kynde, of one makynge / and bothe of one age, gelde one of them and let the other go forth and be a bull, and put them bothe in one pasture tyl they be foure or fyue yere olde, & than shal ye se the oxe calue ferre greatter euery

waye

way thā the buk, there is no cause but the gelt dynge, and if thou gelde them not tyll they be a yere olde, there is more ieopardy, he shall be lesse of body, and shorte horned.

Horses and mares to drawe.

A Husbande may not be without horses and mares, or bothe, & specially if he go with a horse plough he must haue both his horses to drawe, & his mares to bringe coltes to vphold his stocke, and yet at many tymes they maye drawe well, if they be well handled. But they maye not beare sackes, nor be rydden vpon no iourneys, whan they be with foole, and specyally whan they haue gone with foole. xx. or xxiiii. wekes, for than is the greatest ieopardy. For and she be reddyn vpon, and set vp hote, or turned out and take cold, she wil cast her foole, the whiche wolde be a greate losse to the husbande. For she wyll labour and beare whan she hath fooled, and drawe whan she is with foole as wel as the hors. It is conuenyent for the husbande to knowe whan his mare wolde be horsed. It is the

commyn

comyn sayenge, that she wyll take the horse within .ix. or .x. daies next after that she hath foled, but that sayenge I holde not with, for and she so do, she wyll not holde therto, for the horse doth dryue her to it. But .xx. dayes after is tymely ynough to bryng her to a horse, for she wyl not holde to it, except she be kene of horsing, and that shal ye know by her shap, for that wyll twytche open and close agayne many tymes in an houre, and than bring her to a horse and let her be with hym a daye or a nyght & that is suffycyent. For it is better to kepe the horse from the mares, than to go with them for dyuers causes, and specyally he shal be more lusty and the moo horse coltes shall he gete. But he that hath very many mares may not alway attende them, but let them go to gyther and take as god sendes it. Some men holde an oppynyon, that put a horse to a mare in the begynnynge of the moone after it be prime/ and he shall gete a horse foole. And some men saye the contrary, that and he be put to the mare in the olde of the mone, he sholde gete horse fooles. And I saye it maketh no mater whether, for this cause I have proued. I haue my selfe .ix. mares and more, able to beare the horse, and from Maye daye

vnto

vnto sayne Barthylmewes daye, I haue .v. or .vi. horses goynge with them bothe daye and nyght, and at the folynge tyme I haue vpon one daye a hors fole, and on the neyte day or second a mare fole, & on the thyrd or fourth daye next after a hors fole agayne, and so euery weke of bothe sortes, and by theyr oppynyon or reason I shuld haue .xiiii. dayes togyther hors fools, and other .xiiii. dayes togither mare foles. And me semeth that those mē that holde that opinyon speke sophystycally, that if so be they layde any wagers therypon, that they shulde bothe wynne in their owne concept by this reason. Whether it were gette in the newe of the mone or in the olde of the mone, it is a hors fole, bycause a hors gate it, though it be a felly fole, and it is a mare fole, bycause a mare foled it, though it be a hors colt. And so (Diuersis respectibus) theyr oppynons may be true. But of one thing I am certain, that some one hors wyll gette more hors foles than some other hors wyll do, and lykewyse a mare wyll beare mo mare foles than some other mare wyll do, though they be horsed bothe with one hors. Me semeth there is no reason why / but the lustines of the nature of both partes, whether of them

ſhall haue the domination. But and ye haue mares of diuers colours, than do as I do, ſeuer them in dyuers parcels, & put to your white mares, a grey hors, or a white hors that hath no white rathe in the forehead, & to your grey mares a white hors, ſo that he be not al white ſkinned about the mouth. And to your mares of colour, that haue no white vpon them a coloured horſe that hath moch whyte on hym, and to your coloured mares of mayne whyte a horſe of colour of mayne whyte. And thus ſhal ye haue wel coloured coltes, it maketh no mater of what colour the hors be of, ſo he be neither white nor grey. If or and ye put a white hors to a coloured mare, ſhe ſhal haue moſt comynly a ſandy colte like an yren grey, neither like ſyre nor dame. How be it I haue ſeen & knowen many mares that wyl haue theyr colte like the hors that gate it, the whiche is againſt kinde of mares, for a mā may rather gette one good hors thā many good mares.

¶ The loſſe of a lambe, a calfe, or a foole.

IT is leſſe hurte to a manne to haue his cowe to caſte her calfe, than an ewe to caſt her lambe. For the calfe wyll ſouke as

as moch mylke or it be able to kylle as it is worth, and of the ewe cometh no profite of the mylke but the lambe. Howe be it they vſe in ſome places to milke their ewes whā they haue wayned theyr lambes, but that is great hurte to the ewes, and wylle cauſe them that they wylle not take the ramme at the tyme of the yere for pouertye, but go bareyn. And if a mare caſt her foole, that is thyrſe ſo great a loſſe, for if that foole be comen of good brede, as it is neceſſary euery man to prouyde, for as moche coſtes and charges hath a badde mare as a good. In ſhorte ſpace the fool with good keppyng may be ſolde for as moche money as wolde bye many calues and lambes.

¶ What catel ſhulde go togyther in one paſture.

Beeſtes alone, nor horſes alone / nor ſhepe alone / except it be ſhepe vpon a very hygh grounde / wylle not cate a paſture euen / but leue many tuftes & hygh graſſe in dyuers places / excepte it be ouer layde with catell. Wherfore knowe that horſes and beeſtes wylle agree well in one paſture, for there is ſome maner of graſſe that

a horse wyll eate, and a beest wyll not eate/ as the fytches, flasshes and lowe places/ and all the holowe bunnes and pypes that growe therin. But horses and shepe wyll not so well agree, except it be shepe to sede, for a shepe wyll go on a bare pasture, and wyll eate the sweetest grasse / and so wyll a horse, but he wolde haue it longer. Howe be it he wyll eate as nygh the erth as a shepe, but he can not so soone fyl his bely. To an hundred beestes ye maye put .xx. horses, if it be lowe grounde, and if there be grasse ynough put in an hundred shepe, and so after the rate be the pasture more or lesse. And after this maner they may sede and eate the closeenen and leue but fewe tuftes. And if it be an high grounde, put in moo shepe and lesse beestes and horses. Melche kye and draught oxen wyl eate a close mothe barer than as many fatte kye and oxen. And a melche cowe may haue to mothe meet, for and she waye fatte she wyll the rather take the bull, and gyue lesse milke, for the fatnes stoppeth the pores and the vaynes that shuld bryng the milke to the pappes. And therfore meane grasse is best to kepe her in a meane estate. And if a cowe be fatte whan she shall calue, than is there greate ieopardy in her, and the calfe

shall

ſhall be the leſſe, but ye can not gyne your
draught oxe to moch meet, except it be the
aftermath of a late mowen medowe, for
that wyll cauſe hym to haue the gyrre, and
than he may not well labour. And there be
to moche graſſe in a cloſe, the catel ſhal fede
the worſe, for a good byte to the erth is ſuf
fycyent, for and it be longe, the beeſt wyll
byte of the toppe and no more, for that is
ſweteſt, and the other lyeth ſtyll vpon the
grounde and rotteth, and no beeſt wyl eate
it but horſe in wynter, but theſe beeſtes, hor
ſes and ſhepe may not be fodered togyther
in wynter, for than they wolde be ſeuered,
for els the beeſtes with theyr hornes, wyll
put bothe the horſes and the ſhepe and gore
them in theyr bellyes. And it is neceſſary to
make ſtandynge cratches to caſt theyr fod-
der in, and the ſtaues ſet nygh ynough togy
ther for pullyng theyr fodder to haſtely out
for ſhedynge. And if it be layde vpon the
erth, the fourth parte therof wyll be loſt,
and if ye lay it vpon the erth / laye it euery
tyme in a newe place, for the olde wyl mar
the newe.

¶ The propertyes of horſes.

Thou grasyer that may fortune to be of myne oppynyon or condycyon / to loue horses and yonge coltes or fooles to go amonge thy catel, take hede that thou be not begyled, as I haue ben an hundred tymes and more. And fyrst thou shalt know that a good horse hath. iiii. propertyes, that is to say. ii. of a man. ii. of a bauson or a badger. iiii. of a lyon. iy. of an oxe. iy. of a hare. iy. of a foxe. iy. of an asse, x. y. of a woman.

¶ The two propertyes that a horse hath of a man.

¶ The fyrst is to haue a proude herte / and the second is to be bolde and hardy.

¶ The. ii. propertyes of a bauson.

¶ The fyrst is to haue a whyte rase or a bal in the forehead, the seconde to haue a whyte fote.

¶ The. iiii. propertyes of a lyon.

¶ The fyrst is to haue a brode brest, the seconde to be styffe docked, the thyrde to be wylde in countenaunce, the fourth to haue foure good legges.

¶ The. iy. propertyes of an oxe.

The

¶ The fyrſt is to be brode rybbed, the.ii. to be lowe brawned, the thyrde to be ſhorte paſturned, the. iiii. to haue great ſenewes, the fyfte to be wyde betwene the chalkes, the ſyxte is to haue great noſethyrlles, the vii. to be bygge on the chyn, the. viii. to be fatte and well fedde, the. ix. to be vprygbt ſtandyng.

¶ The.ix. properties of an hare.

¶ The fyrſt is ſtyffe eared, the ſeconde to haue great eyen, the thyrde rounde eyen, the fourth to haue a leane heed, the. v. to haue leane knees, the ſyxte to be wygbt on fote, the.vii. to turne vpon a lytell grounde, the. viii. to haue ſhorte buttockes, the.ix. to haue two good fyllettes.

¶ The.ix. properties of a ſoxe.

¶ The fyrſt is to be prycke eared, the ſeconde to be lytell eared / the thyrde to be rounde ſyded, the fourth to be ſyde tayled, the fyfte to be ſhorte legged, the ſixte to be blacke legged, the.vii. to be ſhorte trotting, the.viii. to be well coloured, the.ix. to haue a lytell heed.

¶ The.ix. properties of an aſſe.

¶ The fyrst is to be small mouthed, the seconde to be longe rayned, the. iii. to be thyn cressed, the fourth to be streyght backed, the fyfth to haue smalle stones, the syxte to be lathe legged, the. vii. to be rounde foted, the eyght to be holowe foted, the. ix. to haue a tough houe.

¶ The. x. properties of a woman.

¶ The firste is to be mery of chere, the seconde to be well paced, the thyrde to haue a brode forehead, the fourth to hane brode buttockes, the fyfth to be harde of warde, the syxte to be easy to lepe vpon, the. vii. to be good at a longe iourney, the. viii. to be well flurrynge vnder a man, the. ix. to be alway besy with the mouth, the. x. euer to be chowyng on the brydel.

¶ Jt myght fortune J coude shewe as many defautes of horses as here be good properties, but than J shulde breke my promyse that J made at Grombalde bridge, the fyrst tyme J went to Ryppon for to bye coltes. But it is to suppose that if a horse want any of these good propertyes, that he shuld haue a defaute in the same place. And this is sufficient for this tyme.

The

☞The diseases and sorance of horses.

NOwe it is to be knowen, the sorance and diseases of horses, and in what partes of theyr bodyes they be, that a man may the rather perceyue them. And how be it that it may be against my profite, yet I wyll shewe you suche as cometh to my mynde.

The lampas.

¶In the mouth is the lampas, and is a thycke skyn ful of blode hangynge ouer his tethe aboue, that he may not eate.

The barbes.

¶The barbes be lytell pappes in a horse mouth, and lette hym to byte, these two be soone holpen.

Mournynge of the tonge.

¶Mournyng of the tonge is an yl disease, and harde to be cured.

Pursy.

¶Pursy is a disease in an horses body, and maketh hym to blowe short, and appereth at his nosethrilles and cometh of colde, and may be wel mended.

Broken wynded.

¶Broken wynded is an yl disease, and cometh of rennynge or rydynge ouer moche,

and ſpecially ſhortly after he is watred, & appereth at his noſethyrl, at his flanke, and alſo at his tuell, and wyll not be mended, and wyll moche blowe and cough, if he be ſore chafed / and it wyl leeſt appere whan he is at graſſe.

Glaunders.

¶ Glaunders is a diſeaſe that may be mended, and cometh of a heate and a ſodeyne colde, and appereth at his noſethyrlles and betwene his chal bones.

Mournynge on the chyne.

¶ Mournyng on the chyne is a diſeaſe incurable, and it appereth at his noſethyrll lyke oke water. A glaunder whan it breaketh is lyke matter. Broken wynded and purſyfnes is but ſhorte blowynge.

Stranguelyon.

¶ Stranguelyon is a lyght diſeaſe to cure, and a horſe wyl be very ſore ſycke therof, & cometh of a chafyng hote that he ſwete, and after it wyl ryſe and ſwell in dyuers places of his body as moche as a mannes fyſt, and wyll breake by it ſelfe if it be kepte warme, or els is there ieopardy.

The hawe.

¶ The hawe is a ſorance in a horſe eye, and is lyke a griſtell, and maye well be cut out, or els

or elſe if wyll haue out his eye, and that horſe that hath one, hath commynly two.

Blyndnes.

¶ A horſe wyll waxe blynde with labour, and that may be cured betyme.

Vines.

¶ The vines is a ſorance vnder a horſe ere betwene the ouer ende of the chalk bones & the necke, and are rounde knottes betwene the ſkyn & the fleſhe lyke tennes balles, & if they be not kilde, they wyl waxe quicke, & eate the rotes of the horſe eares & kyl hym.

The cordes.

¶ The cordes is a thynge that wyl make a horſe to ſtumble and ofte to fall, and appereth before the forther legges of the body of the horſe, and may well be cured in two places, and there be but fewe horſes but they haue parte therof.

The farcyon.

¶ The farcyon is an yll ſorance, and may well be cured in the begynnynge, and wyll appere in dyuers places of his body, and there wyl ryſe pymples as mocke as halfe a walnutſhel, and they wyl folowe a veine, and wyll breake by it ſelfe. And as many horſes as do play with him, that is ſore and gnappe of the matter that renneth out of the

ſore,

sore, shal haue the same sorance within a moneth after, and therfore kepe the sycke from the hole. And if that sorance be not cured be tyme/he wyll dye of it.

A malander.

¶A malander is an yll sorance, and maye wel be cured for a tyme, but with yll keping it wyl come agayne, and appereth on the forther legges in the bendynge of the knee behynde, and is lyke a scabbe or a skall, and some horses wyl haue two vpon a legge within an inch togyther, and they wil make a horse to stumble, and otherwhile to fall.

A selander.

¶A selander is in the bēdyng of the legge behynde lyke as the malāder is in the bendynge of the legge before, & is lyke a malāder, and may be well cured.

A serewe.

¶A serewe is an yl sorance, and is lyke a splent, but it is a lytell longer and more, & lyeth vp to the knee on the inner syde. And some horses haue a through serewe on both sydes of the legge, & that horse must nedes stumble and fall, and harde it is to be cured.

A splent.

¶A splent is the leest sorance that is, that alwaye contynueth, excepte lampas. And

many

many men take vpon them to mende it, and do payre it.

A ryngbone.

¶A ryngbone is an yll ſorance, and appereth before on the fote abone the houe as wel before as behynd, and wyll be ſwollen thre inches brode, and a quarter of an inche or more of heyght, and the heare wyll ſtare and waxe thyn, and wyll make him to halte, and is yll to cure if it growe longe.

Wyndgalles.

¶Wyndgalles is a lyght ſorance, and cometh of great labour, and appereth on eyther ſyde of the ioynt aboue the fetelockes, as well before as behynde, and is a lytell ſwollen with wynde.

Morfounde.

¶Morfounde is an yll ſorance, & cometh of rydynge faſt tyll he ſwete, and than ſet vp ſodeynly in a colde place without lyttre, and take colde on his fete, and ſpecially before, & appereth vnder the houe in the herte of the fote, for it wyll growe downe and waxe whyte and cromely like a pomis. And alſo it wyll appere by proceſſe by the wrynckles on the houe, and the houe before wyll be thycker and more bryckle than and he had not ben morfounde, nor he ſhall neuer

trede

trede ſo boldly vpon the harde ſtones as he dyd before, but wyll not be able to beare a man of a quarter of a yere or more, & with good parynge and ſhoynge as he ought to be/he wyll do good ſeruyce,

The coltes euyll.

¶ Coltes euyl is an yll diſeaſe, and cometh of rankenes of nature and blode, and appereth in his ſcote, for there wil be ſwel great and wyll not be harde, and ſoone cured in the begynnynge.

The bottes.

¶ The bottes is an yll diſeaſe, and they lye in a hors mawe, and they be an inche longe, white coloured, and a reed heed, and as moche as a fyngers ende, and they be quycke, and ſticke faſt in the mawe ſyde, it appereth by ſtampyng of the hors, or tomblynge, and in the begynnyng there is remedy ynough, and if they be not cured betyme, they wyll eate thorowe his mawe, and kyll hym.

The wormes.

¶ The wormes is a lyght diſeaſe, and they lye in the greate paunche in the bely of the hors, and they are ſhynynge, of colour like a ſnake, ſixe inches in length, great in the myddes and ſharpe at bothe endes, and as

moche

moch as a ſpyndel, and wyl ſoone be kilde.

Affreyd.

¶ Affreyd is an yll diſeaſe, and cometh of great labour and rydynge faſt with a continuall ſwete, and than ſodeynly to take a great colde, his legges wyll be ſtyffe & his ſkyn wyl ſticke faſt to his ſides, and may be wel cured.

Naupygall.

Naupygall is a ſorance hurte with a ſadde / or with the buckle of a croper or ſuche other, in the myddes of the backe, and may be lyghtly cured.

A ſpauen.

A ſpauen is an yll ſorance, wherupon he wyll halte and ſpecyally in the begynnyng, and appereth on the hynder legges within, and agaynſt the ioynte, and it wyll be a lytell ſwollen and harde. And ſome horſes haue thorough ſpauen, and appereth bothe within & without, & thoſe be yl to be cured.

A courbe.

A courbe is an yll ſorance, and maketh a horſe to halte ſore, and appereth vpon the hynder legges ſtreyght behynde vnder the cambrell place, and a lytell benethe the ſpauen, and wyl be ſwollen, and yl to cure, if it growe longe vpon hym.

The stryng halte.

The stryng halt is an yll disease, and maketh hym to twytche vp his legge sodeynly, and maketh hym to halte, and cometh ofte with a colde, & doth not appere outwarde.

Enterfyre.

Enterfyre is a sorance, and cometh of yl shoynge, and appereth oft both behinde and before betwene the fete agaynst the fetlockes, there is no remedy but good shoynge.

Mylkettes.

Mylkettes is an yll sorance, and appereth in the fetlockes behynde, and causeth the heare to shede thre or foure inches of length, and a quarter of an inche in bredc, lyke as it were bare and yll to cure, but it may be perceiued & specially in winter time.

The peynes.

The peynes is an yll sorance / and appereth in the fetlockes, and wyl swel in wynter tyme and ofse of water, and the heare wyl stare and be thyn, and yll to cure, but it wyll be seen in wynter.

Cratches.

Cratches is a sorance that wyll cause a horse to halte, and cometh of yll keppynge, and appereth in the pasturnes / lyke as the skyn were cut ouerthwarte that a man may

laye a

laye a whete strawe, and it is soone cured.

Atteynt.

Atteynt is a sorance that cometh of an ouer rechyng, yf it be before, and yf it be behynde, it is of the tredyng of another horse, the whiche may be soone cured.

Grauelynge.

Grauelynge is a hurte that wyll make a horse to halte, and cometh of grauell and lytel stones that goth in bitwene the shough & the herte of the fote, and is soone mended.

A cloyed.

A cloyed is an hurte that cometh of yll shoynge, whan a smyth dryueth a nayle in to the quycke, the whiche wyl make hym to halte, and is soone cured.

The scabbe.

There is a disease amonge horses that is called the scabbe, and it is a skorfe in dyuers places of his body. And it cometh of a pouertye and yll kepyng, and is most cominly among olde horses, and wyl dye therupon, and may be well cured.

Lowsy.

There be horses that wyll be lowsy, and it cometh of pouertye, colde, & yll keping, and it is most comynly amonge ponge horses, and men take lytell hede vnto it, and

yet they wyll dye therupon, and it maye be soone cured.

Wartes.

¶ There is a defaut in a horse, that is neyther sorance hurte nor disease, and that is if a horse wante wartes behynde benethe the spauen place, for than he is no chapmannes ware if he be wylde, but and he be tame and haue ben rydden vpon, thā Caueat emptor, Beware the byer, for the byer hath both his eyen to se, and his handes to handell. It is a sayenge, that suche a horse shulde dye sodeynly, whan he hath lyued as many yeres as the mone was dayes olde at suche tyme as he was foled.

¶ The sayenge of the frenche man.

¶ These be sorance, hurtes, and diseases, that be nowe come to my mynde, and the frenche man sayth, Mort de langue et de eschine, sonnt mal adyes saunce medicine. The mournynge of the tonge, and of the chyne, are diseases without remedy or medicyne. And ferther he sayth, Gardes bien que il soyt cler de vieu, que tout trauayle ne soit perdue. Be wel ware that he be clere of syght, lest all thy trauayll or iourney be lost or nyght. And bycause I am a horse master my selfe, I haue shewed you the sorance

and

and diseses of horses, to the entent that men shuld beware & take good hede what horses they bye of me or of any other. How be it I saye to my customers & those that bye any horses of me, & euer they wil trust any horse master or coyser whyle they lyue, trust me.

¶ The diuersite betwene a horse master, a coyser, and a horse leche.

A horse master is he that byeth wilde horses, or coltes, or bredeth them and selleth them agayne wylde, or breaketh parte of them, and maketh them tame, and than selleth them. A coyser is he that byeth al ridden horses, and selleth thē agayne. The horse leche is he that taketh vpon hym to cure and mende all maner of diseases and sorance that horses haue. And whan these thre be mette, if ye had a poticary to make the fourth, ye myght haue suche foure, that it were harde to trust the best of thē. It were also conuenyent to shewe medicynes & remedyes for all these diseases and sorances, but it wold be to longe a proces at this tyme, for it wolde be as moche as halfe this boke. And I haue not the perfyte connynge nor the experyence, to shewe medycynes and remedyes for them all.

And also the horse leches wold not be content therwith, for it myght fortune to hurte or hynder theyr occupatyon.

¶ Of swyne.

NOwe thou husbande, that hast both horses and mares, beestes, and shepe. It were necessary also that thou haue bothe swyne and bees, for it is an olde sayenge, he that hath bothe shepe, swyne, and bees, slepe he, wake he, he may thryue. And that sayenge is, by cause that they be those thinges that moost profit ryseth of in shortest space with leest cost. Than se how many swyne thou arte able to kepe, let them be bores and sowes all, and no hogges. And if thou be able to rere .vi. pigges a yere, thā let two of them be bores and foure of them sowes / and so to contynewe after the rate. For a bore wyll haue as lytell keppyng as a hogge, and is moche better than a hogge, and more meet on hym, and is redy at all tymes to eate in the winter season, and to be layde in sowse. And a sowe er she be able to kyll shal bryngе forth as many pygges or moo as she is worth, and her body is neuer the worse, and wyll be as good baken as a hogge and as lytell keppynge, but at suche tyme

tyme as he hath pygges. And if thy ſowe haue moo pygges than thou wylte rere, ſell them or eate them, and rere thoſe pygges that come about lenten tyme, ſpecyally the begynnynge of ſomer, for they can not be rered in wynter for colde without greate coſte.

¶ Of bees.

Off bees is lytell charge, but good attendaunce at the tyme that they ſhal caſt the ſwarme. It is conuenient that the hyue be ſet in a garden or an orchyarde, where as they may be kept from the northe wynde, and the mouth of the hyue towarde the ſonne. And in June and July they do moſt cominly caſt, and they wold haue ſome lowe trees nygh vnto them before the hiue, that the ſwarme maye lyght vpon, & whan the ſwarme is knytte, take a hyue and ſplent it within with thre or foure ſplentes, that the bees may knytte theyr combes therto, and anoynte the ſplentes and the ſydes of the hyue with a lytell honny. And if thou haue no honny take ſwete creame, and than ſet a ſtole or a form nygh vnto the ſwarme, and lay a clene waſſhen ſhete vpon the ſtole, and than holde the ſmalle ende of the hyue

downwarde, and shake the bees in to the hyue, and shortly set it vppon the stole, and turne vp the corners of the shete ouer the hyue, & to leue one place open that the bees may come in & out, but thou mayst not fight nor stryue with them for no cause, and to laye nettyls vpon the bowes where as they were knytte, to dryue them fro that place, and so watche them all that day, that they go not away / and at nyght whan al be gone vp in to the hyue, take it away & set it where it shall stande, and take away thy shete, and haue clay tempered to laye about it vppon the borde or stone where it shall stande / that no wynd come in, but the bord is better and warmer. And to leaue an hole open on the south syde of thre inches brode, and an inche of heyght, for the bees to come in and out. And than to make a couering of whete strawe or rye strawe to couer and house the hyue about, & set the hyue two fote or more from the erth vppon stakes / so that a mouse can not come to it / and also neyther beestes nor swyne. And yf a swarme be cast late in the yere / they wolde be fedde with honny in wynter, and layde vppon a thynne narowe borde, or a thynne slate or leed / put it in to the hyue, and an other thynne

borde

borde wolde be ſet before euery hyues mouthe, that no wynde come in, & to haue four or fiue lytel nickes made on the nether ſide, that a bee may come out or go in, and ſo faſtened that the winde blowe it not down, and to take it vp whan he wyll. And that hyue that is fedde to ſtop the mouth cleane that other bees come not in, for & they do, they wyll fyghte and kyll eche other. And beware that no waſpes come in to the hyue, for they wyll kyll the bees, and eate the honny. And alſo there is a bee called a drone / and ſhe is greater than an other bee, and they wyll eate the honny, and gather nothynge, and therfore they wolde be kylde, and it is a ſayenge, that ſhe hath loſt her ſtynge, and than ſhe wyll not labour as the other do.

¶ Howe to kepe beeſtes and other cattell.

If a huſbande ſhall kepe cattell well to his profyte, he muſt haue ſeuerall cloſes & paſtures to put his cattel in, the whiche wold be wel quicke ſetted, dicked, & hedged, that he maye ſeuer his byggeſt cattell from the weykeſt at is pleaſure, and ſpecyally

in wynter tyme whan they shall be fodered. And though a man be but a farmer, & shall haue his farme. xx. yeres / it is lesse coste for hym, and more profite to quickset, dyche and hedge, than to haue his catell go before the herdman. For let the husbande spende in thre yeres as moch money as the kepinge of his beestes swyne and shepe doth cost him in. iii. yeres / than alway after he shal haue all maner of cattell with the tenth parte of the cost / and the beestes shal lyke moch better, And by this reason. The herdeman wyll haue for euery beest. ij. d. a quarter, or there about. And the swyneherde wyll haue for euery swyne. i. d. at the leest. Than he must haue a shepeherde of his owne, or elles he shall neuer thryue. Than reken meet, drinke & wages for his shepeherde, the herdmans hyre, and the swyneherdes hyre, these charges wyll double his rent or nygh it, except his farme be aboue. xl. s. by yere. Nowe se what his charges be in. iii. yeres, lette hym ware as moche money in quickfettynge, dychynge, and hedgyng, and in thre yeres he shall be discharged for euermore, and moch of this labour he and his seruauntes maye do with theyr owne handes, and saue moche money. And than hath he euery felde in se-

neraltye, and by the aſſent of the lordes and the tenauntes enery neyghbour may ex chaunge landes with other. And than ſhall his farme be twyſe ſo good in profite to the tenaunt as it was before, and as moch lande kepte in tyllage, and than ſhal not the riche man ouer ete the poore man with his catel, and the fourth parte of hey and ſtrawe ſhal ſerue his catell better in a paſture than. iiii. tymes ſo moche wyl do in a hous, and leſſe attendaunce, and better the catel ſhal lyke, and the chefe ſauegarde for corne both day and nyght that can be.

¶ To gete ſettes and ſet them.

And if thou haue paſtures, thou muſt nedes haue quyckſettynge, dychyng and plaſſhyng. Whan it is grene and cometh of age / than gete thy quickſettes in the woode countree, and let them be of whyte thorne and crabtree, for they be beſt, holy and haſell be good. And if thou dwell in the playne countree, than mayſt thou gete bothe aſſhe, oke, and elme, for thoſe wyll encreaſe moche woode in ſhorte ſpace. And ſet thy oke ſettes and the aſſhe. x. or. xii. fote a ſonder, & cut them as thou dooſt thy other

settes, and couer them ouer with thornes a lytell, that shepe and catell eate them not. And also wede the clene in midsomer mone, or soone after, for the wedes if they ouer growe wil kyll the settes. But gete no blacke thorne for nothyng, for that wil growe outward in to the pasture, and doth moch hurt in the grasse and tearynge the wull of the shepe. It is good tyme to set quickesettes fro that tyme the leaues be fallen vnto our lady daye in lente, and thy sandy grounde or grauel set fyrst, than clay grounde, and than meane grounde / & the medowe or marreys grounde last, for the sande, and grauel wil drye anone, and than the quyckset wyll take no rote, except it haue great weate, for the muldes wyll lye lose, if it be dycched in Februarye or March, & likewise clay grounde. And make thy settes long ynough, that they may be set depe ynough in the erth, for than they wyll growe the better. And to stande halfe a fote and more aboue the erth, that they may sprynge out in many braunches. And than to take a lyne and set it there as thou wylt haue thy hedge, and to make a trenche after thy lyne, and to pare awaye the grasse there the quyckesettes shall be set, and caste it by where the erthe of the dyche shal

shall lye, and dygge vp the mukdes a spade grasse depe / and to put in thy settes, & digge vp more molde and lay vpon that set, and so peruse tyll thou haue set all thy settes, & let them lene towarde the dyche. And a fote from that make thy dyche, for & thou make it to nygh thy settes, the water maye fortune to weare the grounde on that syde, & cause thy settes to fall downe.

¶ To make a dyche.

¶ If thou make thy dyche. iiii. fote brode, than wolde it be two fote and a halfe depe. And if it be. v. fote brode, than. iii. fote depe, and so accordyng, & if it be fyue fote brode, than it wolde be double set, and the rather it wolde fence it selfe, and the lower hedge wyll serue.

¶ To make a hedge.

THou must gete the stakes of the herte of oke, for those be best, crabtre, blacke thorne, and ellore be good. Reed wethy is best in marsshe grounde, asshe, maple, haselle, & whyte thorne wil serue for a time. And set thy stakes within. ii. fote & a halfe

togy-

togyther, except thou haue very good edde rynge and longe to bynde with. And if it be double eddered, it is moche the better, and great strength to the hedge, and moch lenger it wyl laste. And lay thy small trouse or thornes that thou hedgest withall, ouer thy quyckssettes, that sheepe do not ete the spring nor buddes of thy settes. Let thy stakes be wel dryuen, that the poynt take the harde erth. And whan thou haste made thy hedge and eddered it wel, than take thy mal again and dryue downe thy edderynges & also thy stakes by & by. For with the windyng of the edderynges thou doost lense thy stakes, and therfore they must nedes be dryuen newe/ and hardened agayne, and the better the stake wyll be dryuen whan he is well bounden.

¶ To plasshe or plecche a hedge.

If the hedge be of .v. or .vij. yeres growig sith it was first set, thā take a sharp hachet or a handbyl, and cut the settes in a playne place nygh vnto the erthe, the more halue a sonder / and bende it downe towarde the erthe, and wrappe and wynde them togyder, but alwaye se that the toppe

lye

lye hyer than the rote a good quantyte, for elꝭ the ſappe wyll not renne in to the toppe kyndly, but by proceſſe the toppe wyll dye, and than ſet a lytel hedge on the backe ſide, and it ſhall nede no more mendynge many yeres after. And if the hedge be of .xx. xxiiii or .xxx. yere of aege ſyth it was fyrſt ſette, than wynd in firſt al the nethermoſt bowes, and wynde them togyther, and than cut the ſettes in a playn place a lytel from the erth the more halfe a ſonder, and to let it ſlaue downwarde, and not vpwarde for dyuers cauſes, than wynde the bowes and braunches therof in to the hedge, and at euery .ii. fote or .iii. fote to leaue one ſet growyng not plaſhed, and the toppe to be cut of foure fote hygh or there about, to ſtand as a ſtake if there be any ſuch, or elꝭ to ſet an other, & to wynde the other that be plecthed aboute the. And if the bowes wil not lie plaine in the hedge, than cut it the more halfe a ſonder & bynd it in to the hedge, and than ſhal he not nede for to mend ẏ hedge but in fewe places xx. yeres after or more. And if the hedge be olde & be great ſtubbes or trees, & hyn in the bottome, that beeſtes may go vnder or bytwene the trees, than take a ſharpe axe and cut the trees or ſtubbes that growe a

fote

sote from the erth or there about in a plaine place within an inche or two inches of the syde, and let them slaue downwarde as I sayde before, and let the toppe of one tree lye ouer the rote of an other tree, and to plethe downe the bowes of the same tree, to stoppe the holowe places. And if all the holowe and voyde places wyll not be filled and stopped, than scoure the olde dyche and cast it vp newe, and to fyll with erth al the voyde places. And if so be these trees wyll not reche in euery place to make a sufficyent defence, than double quyckset it and dyche it newe in euery place that is nedefull, and set a hedge therupon, and to ouerlaye the settes for eatyng of shepe or other catell.

¶ To mende a hye waye.

ME semeth it is necessary to shewe mine opinion how an hye way shuld be amended. And fyrst and pryncypally se that there be no water standynge in the hye waye, but that it be alwaye currant and rennyng / nor haue none abydynge more in one place than in an other. And in somer whan the water is dryed vp, than to get grauel and do fyll vp euery lowe place, and to make them euen, somwhat discendyng

dynge or currant one waye or other, and if there be no grauell nor stones to gette / yet fyll it vp with erth in the begynnyng of somer, that it may be well hardened with carryage and treadynge vpon, and it shall be wel amended, if the water may passe away from it, the whiche wolde be well conspyred,and specially about London,where as they make moche more cost than nedeth,for there they dyche theyr hye wayes on bothe sydes,and fyl vp the holowe and lowe places with erth, and than they caste and laye grauell a lofte. And whan a great rayne or water cometh,and sinketh thorowe the grauel, and cometh to the erthe, than the erth swelleth and bolneth and wayeth softe,and with treadyng,and specially with caryage, the grauell synketh and goth downwarde as his nature and kynde requyreth/and than it is in maner of a quycke sande, that harde it is for any thing to go ouer. But and they wolde make no dyche in somertyme, whan the water is dryed vp,that a man may se al the holowe & lowe places /than to cary grauel & fyl it vp as hygh as the other knolles be,than wold it not bolne ne swel nor be no quycke sande,& euery mā may go beside the hie way with theyr cariage at their plesure.

And

And this me semeth is lesse cost, and lenger wyll last with a lytell mendynge whan nede requyreth. Therfore me thynketh yf this were wel loked vpon, it shuld be both good and necessary for that purpose, for so haue I seen done in other places where as I haue ben.et cetera.

¶ To remoue and set trees.

If thou wylt remoue and set trees, gete as many rotes with them as thou canst, and breake them not nor bryse them by thy wylle. And if there be any rote broken and sore brused, cut it of harde by, there as it is brused with a sharpe hatchet, elles that rote wyll dye. And if it be asshe, elme, or oke, cut of all the bowes clene, and saue the toppe hole. For if thou make hym ryche of bowes, thou makest hym poore of thryfte for two causes. The bowes causeth them to shake with winde, & to leuse the rotes. Also he can not be so clene gete, but some of the rotes must nedes be cut, and than there wyll not come so moche sappe and moystnes to the bowes as there dyd before, and if the tre be very long, cut of the tope two or thre yerdes. And if it be an apple tree or peer

tree

tree or suche other as beareth frupte, than cut away al the water bowes, and the smal bowes that the principall bowes may haue themore sap. And if ye make a marke which syde of the tree standes towarde the sonne that he may be set so agayne, it is so moche the better.

¶ Trees to be set without rotes and growe.

There be trees wil be set without rotes and growe well and sprynge rotes of them selfe. And those be dyuers apke trees that haue knottes in the bowes, as casses, or wydes, and suche other that wyl growe on slaupynges, and lykewyse popeler and wethy, and they must be cut clene beside the tree that they growe on, and the toppe cut clene of. viii. or. x. fote of lengthe and all the bowes bytwene, and to be set a fote depe or more in the erthe in good gronnde. And ye shall vnderstande that there be four maner of wethyes, that is to say, white wethy, blacke wethy, reed wethy, and osyerde wethy. White wethy wyll growe vppon dry gronnde, yf it be set in the begynnynge of wynter, and wyll not growe in marshe

grounde, blacke wethy wyll growe better on marsshe grounde/and reed wethy in lyke maner, and osperde wethy wyll growe best in water and moyst grounde. And they by trees that wyll soone be nourysshed, & they wyll beare mochе woode, and they wolde be cropped euery Vii.or.Viii.yere, or els they wyll dye, but they maye not be cropped in sap tyme,nor no tree els. And in many places both the lordes, freholders, and tenauntes at wyll / set suche wethyes, and popelers in marsshe grounde to norysshe woode .&c.

¶ To fell wode for houssholde,or to sell.

If thou haue any woodes to fell for thy houssholde to brenne or to sell, than fell the vnder wode fyrst in wynter,that thy catell or beestes maye eate and brouse the toppes / and to fell no more on a daye but as mochе as the beestes wyll eate the same day, or on the morowe after.And as soone as it is well eaten or brouseд, than kydde it and set them on the endes, and that wyll saue the bandes from rottynge, & they shal be the lyghter to cary, and the better wyll they

they brenne, and lye in lesse rowme. And whan thou shalt bryng them home to make a stacke of them, set the nethermost course vpon the endes / and the seconde course flatte vpon the side and the endes vpward, and the thyrde course flatte on the syde ouerthwart the other. And so to peruse them tyll thou hane layd all vp. And whan thou shalt brenne them, take the ouermoost first.

¶ To shrede, lop or crop trees.

If thou hane any trees to shrede, lop or crop for the fyre wode, croppe them in wynter, that thy beestes maye eate the brouse and the mosse of the bowes, and also the yues. And whan they be broused and eaten, drelle the wode, and bowe it clene, & cut it at euery byght, and rere the greate wode to the tree, & kydde the smalle bowes and set them on ende. And if thou shalt not hane sufficient woode except thou heed thy trees and cut of the toppes, than heed them thre or foure fote aboue any tymbre, and if it be no tymbre tree, but a shaken tree or a hedge rote full of knottes, than heed hym thyrty fote bygh, or twenty at the leest,

for so ferre he wyll beare plenty of woode and bowes, and moche more than and he were not heeded. For a tree hath a proper-tye to growe to a certayne heyght, and whā he cometh to that heyght he standeth styll, and groweth no hyer but in brede, and in conclusion the toppe wyll dye and decrease, and the body thrynue. And if a tree be heeded and vsed to be lopped and cropped at euery .xii. or .xvi. peres ende or there about, it wyl beare moche more wode by processe of time than if it were not cropped, and moch more profite to the owner.

¶ Howe a man shulde shrede, loppe or croppe trees.

IT is the comyn gyse to begyn at the top of the tree whan he shall be shred or cropped / bycause eche bough shulde lye vpon other whan they shal fal, so that the weight of the bowes shall cause them to be the rather cut down. But that is not best, for that causeth the bowes to slaue downe the nether part, and pulleth away the barke from the body of the tree, the whiche wyll cause the tree to be holowe in that place in tyme comynge, and many tymes it shall hynder hym,

hym. And therfore let hym begyn at the nethermoſt bough fyrſt, and with a lyght axe, for an hande to cut the bough on bothe ſides a fote or two fote from the body of the tree. And ſpecially cut it more on the nether ſyde, than on the ouer ſyde, ſo that the bough fall not ſtreyght downe but turne on the ſyde, and than ſhal it not ſkaue nor breke no barke. And euery bough wil haue a newe heed, and beare mothe more wode, and by thy wil without thou muſt nedes do it, crop not thy tree, nor ſpecially heed hym whan the wynde ſtandeth in the north, nor in the eeſt. And beware that thou croppe hym not nor heed hym (ſpecially) in ſappe tyme, for than wyll he dye within ſewe yeres after, if it be an oke.

¶ To ſell woode or tymber.

If thou haue any woode to ſell, I adviſe the retayle it thy ſelfe, if thou mayſt attende vpon it, and if not, than to cauſe thy bayly or ſome other wyſe or diſcrete man to do it for the. And if it be ſmall wode to kydde it and ſel it by the hundredes or by the thouſandes, and if there be aſſhes in it, to ſell the ſmall aſſhes to cowpers for gar-

thes, & the great asshes to whele wrightes, & the meane asshes to plough wryghtes, & the crab trees to myllers to make cogges, & ronges. And if there be any okes bothe great & small, fell them & pyll them, & sell the barke by it selfe, & than sorte the trees, the polles by thē selfe, the myddell sorte by them selfe, & the greatest by them selfe, and than sel thē by scores or halfe scores or .C. as thou maist, & to fel it hard by the erth, for i. sote next vnto the erth, is worth .ii. fote in the top, & to cut thy tymber longe ynough, that thou leue no timber in the top. And to sel the toppes as they lye a great, or elles dresse them & sel the great wode by it selfe, & the kyd wode by it selfe, & to fall the vnder wode fyrst at any time bitwene Martilmas & holy rode day. And al the asshes bytwene Martylmasse & Candelmasse, & all okes as soone as they wyl pyl vntyl May be done, & not after. Perauenture the greatest man hath not the best prouision. And that is bycause the seruauntes wyl not enfourme him these wayes, & also maye fortune they wold bye such wodes them selfe, or be partener of the same, & to auyse his lorde to sel them. It is not conuenient that the salesman that selleth ẏ wode, to be partener with the bier.

To

¶ To kepe sprynge woode.

IN the wynter before that thou wilte felle thy wode, make a good and a sure hedge that no maner of catell can gette in. And as shortly as it is fallen let it be caryed away or the sprynge come vp, for els the eat tell that doth cary the woode wyll eate the sprynge, and whan the toppe is eaten or broken / it is a great lette, hurte, and hynderaunce of the goodnes of the sprynge, for than where it is eten, it burges out of many braunches, & not so fayre as the fyrst wold haue ben. A parke is best kept whan there is neither man, dogge, nor foure foted beest therin, except dere. And so is a sprynge best kepte where there is neyther man nor four foted bestes within the hedge, but and there be moch grasse, & thou were lothe to lose it, than put in calues newly wayned & taken from theyr dammes, and also waynynge coltes, or horses not past a yere of age. And let thy calues be taken awaye at Maye, the coltes may go leger for eting of any wode, but there is ieopardy both for calues, foles, and coltes, for tyckes, or for beynge lowsy, the whiche wyll kyll them if they be not taken hede vnto. And vii. yeres is the lest þ it wil saue it selfe, but .x. yeres is best.

And than the vnder bowes wolde be cutte away a made kyddes therof, and the other wyll growe moch the better and faster. And if the vnder bowes be not cut awaye, they wyll dye, and than be they lost, and greate hurte to the spryngе, for they take awaye the sappe that shulde cause the spryngе to growe better.

¶ Necessary thynges belongyng to graffynge.

It is necessary, profytable, and also a pleasure, to a husbande to haue peeres, wardens, and apples of dyuers sortes. And also cheryes, filberdes, bullеys, dampsons, plummes, walnuttes, and such other. And therfore it is conuenyent to lerne how thou shalt graffe. Than it is to be knowen what thinges thou must haue to graffe with all. Thou must haue a graffinge sawe, the whiche wolde be very thyn, and thicke toothed / and bycause it is thyn, it wyll cut the narower kyrfe and the clener for bryssynge of the barke. And therfore it is set in a compasse pece of yren syxe inches fro to make it stysse and bygge, thou must haue also a graf synge knyfe an inche brode with a thycke

backe,

backe, to cleue the stocke withall. And also a mallet to dryue the knyfe and thy wedge in to the tree, and a sharpe knife to pare the stocke heed, and an other sharpe knyfe to cutte the graffe clene. And also thou muste haue two wedges of harde wode or elis of yren, a longe small one, for a small stocke, and a broder for a bigger stocke to open the stocke whan it is clouen and pared, and also good tough clay and mosse, and also bastes or pyllynge of withy or elme to bynde them with. &c.

¶ What fruite shuld be first graffed.

Peeres and wardens wolde be graffed before any maner of apples, bycause the sappe cometh sooner and rather in to the peere tree and warden tree, than in to the apple tree. And after saint Valentynes daye it is tyme to graffe bothe peeres and wardens tyll Marche be comen, and than to graffe apples to our lady day. And than graffe that that is gette of an olde apple tree fyrst, for that wyll budde before the graffe get of a ponge apple tree late graffed. And a peer or a warden wolde be graffed in a pyrre stocke, and if thou can get none, than

graffe it in a crabbe tree stocke, & it wyll do well/and some men graffe them in a whyte thorne, and than it wyll be the more harder and stony. And for all maner of appples the crabtree stocke is best.

Howe to graffe.

Thou must get thy graffes of the fayrest kanses that thou canst fynde on the tree / and se that it haue a good knotte or ioynt and an euen. Than take thy sawe & sawe in to thy crabtree / in a fayre playne place, pare it euen with thy knyfe / and than cleue the stocke with thy greate knyfe and thy mallet, and set in a wedge, and open the stocke accordyng to the thicknes of thy graffe, than take thy smal sharpe knyfe and cut the graffe on bothe sydes in the ioynt, but passe not the myddes therof for nothyng, and let the inner side that shal be set in to the stocke be a litel thynner than the vtter syde, and the nether poynt of the graffe the thynner, than proferre thy graffe in to the stocke, and if it go not close / than cut the graffe or the stocke tyll they close clene, that thou can not put the edge of thy knife

knife on neyther ſyde betwene the ſtocke and the graffe, and ſet them ſo that the toppes of the graffe bende a lytell outwarde, ſo that the wode of the graffe be ſet mete with the wode of the ſtocke, that the ſappe of the ſtocke maye renne ſtreyght and euen with the ſappe of the graffe, for the barke of the graffe is neuer ſo thicke as the barke of the ſtocke. And therfore thou mayſt not ſet the barkes mete on the vtter ſyde, but on the inner ſide, than puk away thy wedge, and it wyll ſtande moche faſter. Than take tough clay lyke marley, and lay it vpon the ſtocke heed, and with thy fynger lay it cloſe vnto the graffe, and a lytell vnder the heed to kepe it moyſt, and that no wynde come in to the ſtocke at the cleuynge. Than take moſſe and lay therupon for chynynge of the clay, than take a baſte of whyte wethy or elme/or halfe a bzere/and bynde the moſſe, the clay, and the graffe togyther, but be wel ware that thou bzeake not thy graffe neyther in the clayenge nor in the byndynge/ and thou muſt ſet ſome thing by thy graffe, that crowes, nor byrdes do not lyght vpon thy graffe/for and they do, they wil bzeake hym. &c.

To

¶ To graffe bytwene the barke & the tree.

There is an other maner of graffynge than this and soner done and soner to growe, but it is moze ieopardy foz wynde whan it begynneth to growe. Thou must sawe thy stocke & pare the heed therof as thou dydest befoze, but cleue it not, than take thy graffe and cut it in the ioynt to the myddes, and make the tenaunte therof halfe an inche longe oz a lytell moze all on the one syde, and pare the barke awaye a lytell at the poynt on the other syde / than thou must haue made redy a ponch of harde woode with a stoppe and a tenaunt on the one syde lyke to the tenaunt of the graffe. Than put the tenant of the ponch bytwene the barke and the woode of the stocke, and pull it out agayn and put in the graffe, and se that it ioyne close, oz els mende it. And this can not fayle, foz nowe the sappe cometh on euery syde, but it wyll spzynge so fast / that if it stande on playne grounde, the wynd is lykely to blowe it beside the heed, foz it hath no fastnes in the wode. And this is the best remedy foz blowynge of, to cut oz clyppe awaye some of the nethermoost

leaues

leaues as they growe. And this is the best way to graffe / and specially a greate tree, than clay it and bynde it as thou dydest the other. &c.

¶ To norysshe al maner of stone frupte, and nuttes.

As for cherpes, dampsons, bullepes, plummes and suche other maye be sette of the stones, and also of the sciences growynge aboute the tree of the same, for they wyll soneste beare. Fylberdes and walnuttes may be set of the nuttes in a garden, and after remoued and set where he wyll. But whan they be remoued, they wolde be set vpon as good a grounde or a better, or els they wyll not lyke.

¶ A shorte informacion for a yong gentylman that entendth to thrpue.

I Auyse hym to get a copy of this present boke, and to rede it from the begynnyng to the endynge, wherby he may perceiue the chappters and contentes in the same, and by reason of oft redyng he maye waye perfyte what shulde be done at all seasons.

For

For I lerned two verses at grammer scole, & those be these. Gutta cauat lapidem non vi, sed sepe cadendo: Sic homo fit sapiens non vi, sed sepe legendo. A droppe of water perseth a stone, not al onely by his owne strength, but by his often fallynge. Ryght so a man shal be made wise, not al onely by hym selfe / but by his oft redynge. And so maye this ponge gentylman accordynge to the season of the yere, rede to his seruantes what chappter he wyll. And also for any other maner of profyt conteined in the same, the whiche is necessary for a ponge husband that hath not the experyence of husbandry, nor other thinges conteyned in this present boke, to take a good remembraunce and credence therynto, for there is an olde sayeng, but of what auctorite I can not tell. Quod melior est practica rusticorñ, q̃ sciẽtia philosophorũ. It is better the practique or knowlege of an husband mã wel proued, than the scyence or connyng of a philosopher not proued, for there is nothyng touching husbandry & other profytes conteyned in this present booke, but I haue had the experyence therof, & proued the same. And ouer & beside al this boke, I wil aduise him to rise betime in the morynyng, accordyng to the verse be-

fore

fore spoke of. Sanat, sctificat, et ditat surgere mane: And to go about his closes, pastures, feldes, & specially by the hedges, & to haue in his purse a paire of tables, & whan he seeth any thing that wold be amended, to wryte it in his tables, as & he fynde any horses, mares, beestes, shepe, swine, or geese in his pastures, that be not his owne, And peraduenture though they be his owne, he wold not haue thē to go there, or to fynde a gap, or a sherde in his hedge, or any water standyng in his pastures vpon his grasse, wherby he may take double hurte, both the losse of his grasse & rottynge of his shepe & calues. And also of standynge water in his corne feldes at the landes endes, or sydes, & how he wold haue his lādes plowed, dōged, furred, or sowē. And his corne weded or shorn, or his catel shifted out of one pasture into an other, & to loke what dychyng, quyckesetting, or plasshing, is necessary to be had, & to ouersee his shepeherd, how he handleth & ordreth his shepe, & his seruantes how they plowe & do theyr warkes, or if any gate be broken down or want any staues, & go not lyghtly to open & tyne / & that it do not traike, & that the wyndes blowe it not open / with many mo necessary thinges þ are to be loked vpō.

For

For a man alwaye wandrynge or goynge about ſomwhat fyndeth or ſeeth that is a-myſſe and wold be amended. And as ſoone as he ſeeth any ſuche defautes, than let him take out his tables and wryte the defautes. And whan he cometh home to diner, ſouper, or at nyght, than let hym call his bayly or his heed ſeruaunt, and to ſhewe hym the defautes, that they may be ſhortly amẽded. And whan it is amended, than let hym put it out of his tables. For this vſed J to do. v. or. xii. yeres and more, and thus let hym vſe dayly, and in ſhorte ſpace he ſhall ſette moche thynges in good ordre, but dayly it wyll haue mendynge. And if he canne not wryte, let hym nycke the defautes vpon a ſtycke, and to ſhewe his bayly, as J ſayde before. Alſo take hede both erly and late at all tymes what maner of people reſorte and come to thy hous, and the cauſe of theyr comynge, and ſpecially if they bryng with them pytchers, cannes, tancardes, bottels, bagges, wallettes, or buſhell pokes. For if thy ſeruauntes be not true / they maye do the great hurt, and them ſelfe lytell auauntage, wherfore they wolde be well loked vpon. And he that hath. ii. true ſeruauntes, a man ſernaunt, and an other a woman ſer-

nannt, he hath a greate treaſure, for a true ſeruaunt wyll do iuſtly hym ſelfe, and if he ſe his felowes do amyſſe / he wyll bydde them do no more ſo, for and they do, he wyl ſhewe his maſter therof, and if he do not this, he is not a true ſeruaunt.

¶ A leſſon made in Englyſſhe verſes to teche a gentylmans ſeruaunt to ſay at euery tyme whan he taketh his horſe for his remembraunce, that he ſhall not for gette his gere in his inne be hynde him.

PHorſe, dagger, cloke, nyght cap, kercheſ, ſhoyng horne, boget, and ſhoes. Spere, male, hode, halter, ſadelcloth, ſpores, hatte, with thy horſe combe. Bowe, arowes, ſworde, bukler, horne, leiſſhe, glones, ſtring, and thy bracer. Penne, paper, inke, parchement, reedwaxe, pommes, bokes, thou remember. Penknyfe, combe, thymble, nedle, threde, poynt, leeſt that thy gurth breake. Bodkyn, knyfe, lingel, gyue thy horſe meet, ſe he be ſhoed well. Make mery, ſynge and thou can, take hede to thy gere that thou loſe none.

¶ A prologue for the wynes occupation.

NOwe thou huſbande that haſte done thy dylygence and labour, that longeth to an huſbande to gette thy lyuynge / thy wynes, thy chyldren, and thy ſeruauntes, yet is there other thynges to be done that muſt nedes be done, or els thou ſhalt not thryue. For there is an olde commun ſayenge, that ſildome doth the huſband thriue without the leue of his wyfe. By this ſayeng it ſhuld ſeme, that there be other occupations and labours that be moſt conuenient for the wynes to do. And howe be it that I haue not the experyence of all theyr occupations and warkes, as I haue of huſbandry, Yet a lytel wyll I ſpeke what they ought to do, though I tel thē not how they ſhuld do, and exercyſe theyr labours and occupations.

¶ A leſſon for the wyfe.

BVt yet or I begyn to ſhewe the wyfe what warkes ſhe ſhall do, I wyll firſt techē her a leſſon of Salomon, as I dyd to her huſbande a leſſon of the philoſopher, and that is that ſhe ſhulde not be ydle at no tyme: for Salomon ſaythe, Ocioſus non gaudebit cum electis in celo: ſed lugebit in eternum cum reprobis in inferno. That is to ſay / that ydle folke ſhal not ioye

with

with the chosen folkes in heuen, but they shal sorow with the reproued and forsaken folkes in helle. And sayne Jherom sayethe. Semper boni operis aliquid facito, vt te diabolus inueniat occupatum: Quia sicut in aqua stante generantur vermes: Sic in homine ocioso generãtur male cogitaciones. That is to saye, alway be doynge of some good werkes, that the diuil may finde the alway occupied. for as in a stõding water are engendred wormes, right so in an ydle body are engendred ydle thoughtes. Here mayst thou se, that of ydelnes cometh damnation, and of good warkes and labour cometh saluation. Nowe art thou at thy lyberty to chose whether way thou wylt, wherin is a great diuersite. And he is an vnhappy man or woman, that god hath gyuen bothe wyt and reason, and putteth hym in chose, and he to chose the worst parte. Now thou wyfe, I truste to shewe to the dyuers occupations, warkes, and labours, that thou shalte not nede to be ydle no tyme of the yere.

¶What thynges the wyfe is bounden of ryght to do.

FIrst and principally the wife is bounde of ryght to loue her husbande aboue father and mother/and aboue al other

men. For our lorde sayth in his gospell. Relinquet patrem et matrem, et abherebit vxori sue. A man shulde lene father & mother and drawe to his wyfe, and the same wyfe a wyfe do to her husbande. And are made by the vertue of the sacramēt of holy scripture one flesshe, one blode, one body / & two soules, wherfore theyr hertes, theyr myndes, theyr warkes, and occupations shulde be all one, never to sever nor chaung durynge theyr naturall lynes by any mans act or dede / as it is sayd in the same gospel. Quod deus coniunxit, homo non separet. That thing that god hath ioyned togyther, no man maye sever nor departe. wherfore it is convenyent, that they lone eche other as effectually as they wolde do theyr owne selfe. &c.

¶ What warkes a wyfe shuld do in generall.

FIrst in a morynyng whan thou arte waken and purpose to ryse, lyfte vp thy hande and blesse the, and make a sygne of the holy crosse, In nomine patris et filij et spiritus sancti. Amen. In the name of the father, the sonne, & the holy goost. And if

if thou saye a Pater noster, an Aue, and a Crede, and remembre thy maker, thou shalt spede moch the better. And whan thou art vp & redy, than fyrst swepe thy hous, dresse vp thy dyssheborde, and set all thynges in good ordre within thy hous, milke thy kye, secle thy calues, sye vp thy mylke, take vp thy childzen, and aray them, and prouyde for thy husbandes brekefast, dyner, souper, and for thy childzen, and seruauntes, and take thy parte with them. And to ordeyne corne and malte to the mylle, to bake & brue withall whan nede is. And mete it to the mylle, and fro the myl, and se that thou haue thy measure agayne beside the tolle, or els the myller dealeth not truly with the, or els thy corne is not drye as it shulde be. Thou must make butter & chese whan thou mayst, serue thy swyne bothe mornynge and euenynge, and gyue thy poleyn meet in the mornyng, and whan tyme of the yere cometh thou must take hede howe thy hennes, duckes, and gees do ley, and to gather vp their egges, and whan they waxe browdy to set them there as no beestes, swyne, nor other vermyn hurt them. And thou muste knowe that all hole foted fowles wyll syt a moneth, and all clouen foted fowles wyll syt

but thre wekes, except a peyhen and suche other great fowles, as cranes, bustardes, & suche other. And whan they haue brought forth theyr brydes, to se that they be wel kept from the gleyd, crowes, fullymartes, and other vermyn. And in the begynnynge of Marche or a lytell afore, is tyme for a wyfe to make her garden, and to gette as many good sedes and herbes as she can, & specially suche as be good for the pot and to eate / and as oft as nede shall requyre it must be weded, for els the wedes wyl ouergrowe the herbes. And also in Marche is tyme to sowe flaye, and hempe, for I haue herde olde huswynes saye, that better is Marche hurdes / than Apryl flaye, the reason appereth, but howe it shulde be sowen, weded / pulled, repeyled, watred, wassben, dryed, beten, braked / tawed, hecheled, spon, wounden, wrapped / and wouen, it nedeth not for me to shew, for they be wise ynough, & therof may they make shetes, bordclothes towels, shertes, smockes, & suche other necessaryes, and therfore let thy distaffe be alwaye redy for a pastyme, that thou be not ydle. And vndouted a woman can not gette her lyuyng honestly with spynnynge on the distaffe, but it stoppeth a gap / & must nedes

be had.

be had. The bolles of flax whan they be ry peled of, must be rediled from the wedes & made drye with the son to get out the sedes. How be it one maner of linsede called loken sede, wil not open by the son, & therfore whā they be drye they must be sore brused & broken, the wiues know howe, & than winowed & kept drie tyl yere tyme come agayn. Thy femall hēpe must be pulled from the churle hēpe, for ẏ bereth no sede, & thou must do by it as thon didest by the flax. The churlehēpe bereth sede, & beware, that birdes eate it not as it groweth, the hempe therof is not so good as the femal hempe, but yet it wyl do good seruyce. May fortune somtyme that thou shalt haue so many thinges to do, that thou shalt not well knowe where is beste to begyn. Than take hede which thyng shuld be the greatest losse if it were not done, & in what space it wold be done, and than thinke what is the greatest losse, there begin. But in case that thynge that is of greatest losse wyll be longe in doynge, & thou myght do thre or foure other thyngis in the meane whyle, than loke well if all these thynges were set togither whiche of them were the greatest losse, and if all these thinges be of greater losse, and may be al done in as short

space as the other, than do thy many thinges fyrst. It is conuenyent for a husbande to haue shepe of his owne for many causes, and than may his wyfe haue parte of the wolle to make her husbande and her selfe some clothes. And at the lest way she maye haue the lockes of the shepe eyther to make clothes or blankettes / and couerlettes or bothe, and yf she haue no wol of her owne, she may take wol to spyn of cloth makers, and by that meanes she may haue a conuenient kyupnge, and many tymes to do other warkes. It is a wynes occupation to wynowe al maner of cornes, to make malt, to wasshe and wrynge, to make hey, to shere corne, and in tyme of nede to helpe her husbande to fylle the mucke wayne or donge carte, drywe the plough, to lode hey, corne, and suche other. And to go or ryde to the market to sell butter, chese, mylke, egges, chekyns, capons, hennes, pygges, gees & al maner of cornes. And also to bye al maner of necessary thynges belongynge to hou sholde, and to make a true rekenynge and a compte to her husbande what she hath receyued, and what she hath payed. And yf the husband go to the market to by or sel, as they oft do, he than to shewe his wyfe in lyke

lyke maner. For if one of them shuld vse to deceyue the other, he deceyueth him selfe, & he is not lyke to thryue, and therfore they must be true eyther to other. I coude peraduēture shew their husbandes of dyuers poin tes, that the wyues deceyue theyr husbandes in, and in lyke maner howe husbandes deceyue theyr wyues, but and I shuld do so, I sholde shewe mo subtyll poyntes of deceyt than eyther of them knewe of before, and therfore me semeth beste to holde my peace, leest I shuld do as the knyght of the towre dyd, the which had many fayre doughters, and of fatherly loue that he ought to them, he made a boke to a good entent, that they myght eschewe and flee frome vyces, and folowe vertues. In the whiche boke he shewed, that if they were wowed, moued or fyred by any man after such a maner as he there shewed, that they shuld withstande it, in the whiche boke he shewed so many wayes / howe a man shulde attayne to his purpose / to bryngе a woman to vyce, the whiche wayes were so natural, & the wayes to come to theyr purpose were so subtylly contryued and craftly shewed, that harde it wolde be for any woman to respyt or deny theyr desyre. And by the sayde boke hath

made bothe the men & the women to knowe more vyces, ſubtyltye and craft, than euer they ſhuld haue knowen, if the boke had not ben made, in the whiche boke he named him ſelfe the knyght of the toure. And thus I leaue the wynes to vſe their occupations at theyr owne diſcreation.

¶ To kepe meaſure in ſpendynge.

NOwe thou huſbande & huſwife that haue done your diligence and cure accordynge to the fyrſte artycle of the philoſopher / that is to ſay, Adhibe curam. And alſo hath wel remembred the ſaieng of wyſe Salomon, Quod ocioſus non gaudebit cum electis in celo: Sed lugebit in eternum cum reprobis in inferno. Than ye muſt remembre obſerue & kepe in mynde the ſeconde article of the ſayenge of the philoſopher, that is to ſaye, Tene menſuram, That is to ſay in engliſſhe, holde and kepe meaſure. And accordynge to that ſayenge I lerned two verſes at grammer ſcole, and thoſe be theſe, Qui plus expendit, quam rerum copia tendit: Non admiretur ſi paupertate grauetur. He that doth more expend than his goodes wyll extende, mervayle it

wyll

ſhall not be, though he be greued with pouerty. And alſo accordyng to that ſayenge ſpeketh ſaynt Paule, and ſayth, Iuxta facultates faciendi ſunt ſumptus, ne longi temporis victum breuis hora conſumat. That is to ſay, after thy faculty or thy hanour make thyne expences, leeſt thou ſpend in ſhorte ſpace that thynge, that thou ſhuldeſt lyue by longe. This text toucheth euery manne from the hyeſt degree to the loweſt, wherfore it is neceſſary to euery man and woman to remembre and take good hede there vnto, for to obſerue kepe and folowe the ſame, but bycauſe this texte of ſaynte Paule is in latyn, and huſbandes commynly can but lytell latyn, I fere leſt they can not vnderſtande it. And though it weee declared ones or twyſe to them that they wolde forgette it, wherfore I ſhall ſhewe to them a texte in engliſhe, and that they maye well vnderſtande, and that is this, Eate within thy tedure.

¶ To eate within the tedure.

Thou huſbande and huſwyfe that intendeth to folowe the ſayenge of the philoſopher, that is to ſay, kepe meaſure, Thou muſte ſpare at the brynke, and not at the

made bothe the men & the women to knowe more vyces, ſubtyltye and craft, than euer they ſhuld haue knowen, if the boke had not ben made, in the whiche boke he named him ſelfe the knyght of the toure. And thus I leaue the wynes to vſe their occupations at theyr owne diſcreation.

¶ To kepe meaſure in ſpendynge.

NOwe thou huſbande & huſwife that haue done your diligence and cure ac cordynge to the fyrſte artycle of the philoſopher, that is to ſay, Adhibe curam. And alſo hath wel remembred the ſaieng of wyſe Salomon, Quod ocioſus non gaudebit cum electis in celo: Sed lugebit in eternum cum reprobis in inferno. Than ye muſt remembre obſerue & kepe in mynde the ſeconde article of the ſayenge of the philoſopher, that is to ſaye, Tene menſuram, That is to ſay in englyſſhe, holde and kepe meaſure. And accordynge to that ſayenge I lerned two verſes at grammer ſcole, and thoſe be theſe, Qui plus expendit, quam rerum copia tendit: Non admiretur ſi paupertate grauetur. He that doth more eppend than his goodes wyll extende, mernayle it

Wall

ſhall not be, though he be greued with pouerty. And alſo accordyng to that ſayenge ſpeketh ſaynt Paule, and ſayth, Iuxta facultates faciendi ſunt ſumptus, ne longi temporis victum breuis hora conſumat. That is to ſay, after thy faculty or thy hanour make thyne expences, leeſt thou ſpend in ſhorte ſpace that thynge, that thou ſhuldeſt lyue by longe. This text toucheth euery manne from the hyeſt degree to the loweſt, wherfore it is neceſſary to enery man and woman to remembre and take good hede there vnto, for to obſerue kepe and folowe the ſame, but bycauſe this texte of ſaynte Paule is in latyn, and huſbandes commynly can but lytell latyn, I fere leſt they can not vnderſtande it. And though it weee declared ones or twyſe to them that they wolde forgette it, wherfore I ſhall ſhewe to them a texte in englyſhe, and that they maye well vnderſtande, and that is this, Eate within thy tedure.

¶ To eate within the tedure.

Thou huſbande and huſwyfe that intendeth to folowe the ſayenge of the philoſopher, that is to ſay, kepe meaſure, Thou muſte ſpare at the brynke, and not at the

at the bottom, that is to be vnderstande in the begynnynge of the yere sellynge of thy cornes, or spendynge in thy hous, vnto the time that thou hane sowen agayne thy winter corne, and thy lent corne, and than se what remayneth to serue thy hous, and of the ouerplus thou mayst sell and bye suche other necessaryes as thou must nedes occupy. And if thou spende it in the begynnyng of the yere, & shall want in the hinder ende, than thou doost not eate within thy tedure, and at the last thou shalt be punysshed, as I shal proue the by ensample. Take thy hors and go tedure hym vpon thyne owne lees/ flytte hym as oft as thou wylte, no manne wyll saye wronge thou doost, but make thy hors to long a tedure, that whan thou hast tyed hym vpon thyne owne lees, his tedure is so longe, that it reacheth to the myddes of an other mannes lees or corne: Nowe hast thou gyuen hym to mocke lyberlye, & that man that thy hors hath eaten his corne or grasse, wyll be greued at the, and wyl cause the to be amerced in the courte, or elles to make hym amendes or bothe. And if thy horse breake his tedure and go at large in euery mans corne and grasse, than cometh the pynder and taketh hym and putteth him in the

in the pynfolde, and there ſhall be ſtande in priſon without any meet vnto the time thou haſt payde his raunſome to the pynder, and alſo make amendes to thy neyghbours for diſtroieng of theyr corne. Ryght ſo as long as thou eateſt within thy tedure, that thou nedeſt not to begge nor borowe of no man, ſo longe ſhalte thou encreaſe and growe in richeſſe, and euery man wyll be content with the. And if thou make thy tedure to longe, that thyne owne porcyon wyll not ſerue the, but that thou ſhalte begge, borowe, or bye of other, that wyll not longe endure, but thou ſhalt fall in to pouerty. And if thou breake thy tedure and ren ryot at large, and knowe not other mens goodes frome thyne owne, than ſhall the pynder, that is to ſay, the ſheryf and the bayly areſte the, & put the in the pynfolde / that is to ſay, in priſon, ther to abyde tyll the truth be knowen, and it is mernayle and thou ſcape with thy lyfe, & therfore eate within thy tedure.

¶ A ſhort leſſon for the huſbandes.

One thyng I wyll auyſe the to remembre, and ſpecyally in wynter tyme, whan thou ſytteſt by the fyre, & haſt ſouped,

ſouped, to conſyder in thy mynde, whether the warkes that thou, thy wife, and thy ſeruauntes ſhall do, be more auauntage to the than the fyre, and candell lyght, meet and drynke that they ſhall ſpende, and if it be more auauntage, than ſyt ſtyll, and if it be not, than go to thy bedde and ſlepe, and be vp betyme and breake thy faſt before day, that thou maiſt be al the ſhort wynters day about thy buſynes. At grammer ſcole I lerned a verſe, that is this, Sanat, ſanctificat, et ditat ſurgere mane. That is to ſay, erly ryſynge maketh a man hole in body, holer in ſoule, & rycher in goodes. And this me ſemeth ſhulde be ſufficyent inſtruction for the huſbande to kepe meaſure.

Howe men of hye degree do kepe meaſure.

TO me it is doubtfull, but yet me ſemeth they be rather to lyberall in expences than to ſcarce, and ſpecyally in thre thynges. The fyrſt is prodygalyte in outragious and coſtly aray, fer aboue meaſure, the ſeconde thynge is coſtly charge of delycyous meates and drynkes, the thyrde is outragyous play and game ferre aboue meaſure. And nowe to the firſt poynt.

Prodi

Of prodygalyte in outragious and costly araye.

I haue seen bokes of accompt of the yomen of the wardrobes of noble men, and also inuentories made after their decease of their apparayle, and I doubte not but at this daye it is. xx. tymes more in value than it was to suche a man of degree as he was, an. C. yere a go, and many tymes it is gyuen away or it be halfe worne to a symple man, the whiche causeth hym to were the same, and an other symple man or a ytell better, seynge hym to weare suche rayment, thinketh in his mynde that he maye weare as good rayment as he, causeth hym to bye suche other, to his greate coste and charge aboue measure, and an yll ensample to all other, and also to se mens seruauntes so abused in their aray, their cotes be so side, that they be faine to tucke thē vp whan they ryde, as women do their kirtels whan they go to the market or other places, the which is an vnconuenyent sighte. And ferthermore they haue such pleytes vpon their brestes, & ruffes vpō their sleues aboue their elbowes that & their master or thē selfe had neuer so gret nede they coude not shote. i. shote to hurt their enemyes tyll he haue cast of his cote,

or cut

or cut of his sleues, this is fer aboue measure or commyn weale of the realme. This began fyrst with honour, worshyp, and honestly, and it endeth in pryde, presumpsyon, and pouerty. Wherof speketh saint Austyn, Quẽ cunque superbum esse videris, diaboli filium esse ne dubites. That is to say, who so euer thou seest ỳ is pronde, dout the not but he is the sone of the deuyl. Wherfore against pryde he byddeth the remembre, Quid fuisti, quid es, et qualis post mortẽ eris. That is to saye, what thou were / what thou art, & what thou shalt be after thy dethe. And S. Bernarde sayth, Homo nihil aliud est q̃ sperma fetidum, saccus stercorum, et esca vermium. That is to saye, A man is nothynge but stynkynge fylth, a sacke of dong, and wormes meet, the which sayenges wold be remembred, and than me semeth this is sufficyent at this tyme for the fyrst poynt of the thre.

¶ Of delycyous metes and drynkes.

The costly charges of delycyous meates and drynkes, that be nowe moost comynly vsed / ouer that hit hath ben in tymes past and ferre aboue measure. For

I haue

I haue seen bokes of accompt of housholde and instrumentes vpon the same, and I doute not but in delycyous metes, drynkes, and spyces, there is at this day foure tymes so moche spent as was at these dayes to a like man in degree, and yet at that tyme there was as moche befe and mutton spent as is nowe, and as many good housholdes kept, and as many yomen wayters therin as be nowe. This began with loue and charyte, whan a lorde, gentilman, or yoman desyred or prayed an other to come to dyner or souper, and bycause of his compynge he wolde haue had a dysshe or two mo than he wold haue had if he had ben away. Than of very loue he remembrynge howe louyngly he was bydden to dyner, and howe well he fared, he thinketh of very kyndnes he must nedes byd hym to dyner agayne, and so ordeyneth for hym as many maner of suche dysshes and meates as the other man dyd, and. ii. or. iii. mo, & thus by lytell and lytel it is commen fer aboue measure. And begon of loue and charyte, and endeth in pryde & glotony, wherof sayntt Jerome sayth, Qui post carnem ambulant in ventrem et libidinē proni sunt, quasi irrationabilia iumenta reputātur. That is to say, they that walke and be redy

to fulfil the lust of the fleisshe & the bely are taken as vnreasonable beestes, & saynt Gregory sayth, Dominãte vicio gule oẽs virtutes per luxuriam et vanam gloriã obruuntur. That is to say, where the vyce of glotony hath domination al vertues by luxury & vayngklory are cast vnder / þ which sayenges wold in likewise be remẽbred, & this me semeth sufficient for the .ii. poynt of the thre.

¶ Of outragious playe and game.

IT is conuenient for euery man of what degree that he be of, to haue playe and game accordyng to his degree. For Cathon sayth, Interpone tuis interdum gaudia curis. Amonge thy charges or besynes thou must haue sometyme ioye and myrth, but nowe a dayes it is done fer aboue measure. For nowe a poore man in regarde wyl playe as greate game at all maner games as gentylmen were wont to do, or greater, and gentylmen as lordes, and lordes as prynces, and ofte tymes the greate estates wyll call gentylmen, or yomen to play with them at as great game as they do, and they cal it a disporte, the which me semeth a very true name to it, for it displeaseth some of them or they departe, and specyally god, for myspendynge of his goodes and tyme. But

and

and they played small games that the poore man that playeth myght bere it though he loste, and bate not his countenaunce, than myght it be called a good game, a good playe, a good sporte, and a pastyme. But whan one shall lose vpon a day, or vppon a nyght as moche money as wold fynde hym and all his hons meet and drynke a moneth or a quarter of a yere or more, that may be well called a dispoyte or a displeasure, and ofte tymes by the meanes therof it causeth them to sell theyr landes, disherite the heires, and may fortune to fall to theft, robbery or such other, to the great hurte of them, selfe & of their children, and to the displeasure of god, and they so doyng, lytel do they ponder or regard the sayeng of saint Paule, Iuxta facultates faciendi sunt sumptus, ne longi temporis victum breuis hora consumat. This playe began with lone & charite, & oft tymes it endeth with couetous, wrath and enuy. And this me thinketh shulde be a sufficient instruccion for keping of measure.

¶ A prologue of the thyrde sayenge of the philosopher.

NOwe thou husbande and huswyfe, that haue done your diligence & cure about your husbandry and huswyfry

accordynge to the fyrst sayenge of the philosopher, Adhibe curã. And also hath wel remembred & fulfylled the seconde sayeng of the sayd philosopher, Tene mensuram. Nowe I doute not ye be ryche accordyng to the thyrde sayenge of the sayd philosopher, Et eris diues. Nowe I haue shewed the, the saying of the philosopher, wherby thou hast goten moche worldly possession, me semeth it were necessary to shewe you, howe ye may gette heuenly possessions, accordynge to the sayenge of our lorde in his gospell, Quid prodest homini, si vniuersum mundum lucretur, anime vero sue detrimentum paciatur. What profyteth it to a man though he wyn all the worlde to the hyndraunce and losynge of his soule? Howe be it / it shulde seme vnconuenyent for a temporall man to take vpon hym to shewe or teche any suche spirituall maters. Howe be it there is a greate diuersite bytwene predicacyon and doctryne.

¶ A diuersite bytwene predication and doctryne.

As saynt Iherome saythe/ there is great difference or diuersite bytwene prechynge and doctryne. A prechyng

or a

or a sermon is, where a connocacyon or a gatheryng of people on holy dayes or other dayes in chirches or other places, & tymes set and ordeyned for the same. And it belongeth to them that be ordeyned there vnto, and haue iurisdiccyon and auctorite, and to none other. But euery man may lawfully enforme and tech his brother or any other, at euery time and place behouable, if it seme expediēt to hym, for that is an almes dede, to the whiche euery man is holden & bounde to do accordynge to the sayenge of saynte Peter, Vnusquisq; sicut accipit gratiam in alterutrū illam administare debet. That is to say/as euery man hath taken or receyued grace, he ought to mynystre & shewe it forth to other. For as Crysostome sayth, great merite is to hym, & a great reward he shal haue in time to come, the which writeth or causeth to be writē holi doctrine, for that entent that he may se in it how he may lyue holyly, and that other may haue it. That they may be edyfyed or sanctifyed by the same, for he sayth surely / knowe thou that howe many soules be saued by the, so many rewardes thou shalte haue for eyther. For saynt Gregory sayth, Nullum sacrificium ita placet deo / sicut zelus animarū. There

is no sacrifyce that pleaseth god so moche as the loue of soules. And also he sayth, Ille apud deum maior est in amore, qui ad eius amorem plurimos trahit. He is greatest in fauour with god that draweth moost mē to the loue of god. Wherfore me semeth it is conuenyent to enforme and shewe them howe they may get heuenly possessyons, as well as I haue shewed them to get worldly possessions. Than to my purpose and to the poynt where I leste, nowe thou art ryche.

What is ryches.

IT is to be vnderstande what is richesse, and as me semeth ryches is that thynge that is of goodnes, and can nat be taken away from the owner, neyther in his temporal lyfe, nor in the life euerlastyng. Than these worldly possessions that I haue spokē of is no richesse, for why they be but flowres of the world. And that may be wel consydered by Job, the which was the ryches man of worldly possessyons that was lyuynge in those daies. And sodeynly he was the poorest man agayne that coude be lyuynge, all the whyle he toke in patience, and was content as appereth by his sayenge, Dominus dedit,

dedit, dominus abſtulit: Sicut domino placuit, ita factum eſt, ſit nomen domini benedictum. Our lorde hath gyuen it, our lorde hath taken it awaye, and as it pleaſeth our lorde ſo be it, bleſſed be the name of our lorde. The whiche Job may be an enſample to euery true chriſten man of his pacyence and good kyupnge in tribulacyon, as appereth in his ſtory who that lyſt to rede therin. And ſaynt Auſtyn ſayth. Qui terrenis inhiat, et eterna non cogitat, vtriſq; in futuro carebit. He that gathereth in worldly thynges, and thynketh not vppon euerlaſtynge thynges / ſhall want both in tyme to come. For ſaynt Ambroſe ſayth, Non ſunt bona hominis qui ſecum ferre non poteſt. They are not the goodes of manne, the whiche he canne not beare with hym. And ſaynt Bernarde ſayth. Si veſtra ſint, tollite vobiſcum. Yf they be youre, take them with you, than it is to be vnderſtande what goodes a man ſhall take with hym. And theſe be the good dedes and warkes that thou doſt here in this temporall lyfe, wherof ſpeketh Cryſoſtome. Fac bene et operare iuſticiam, vt ſpem habeas apud deum, et non deſperabis in terra. Do well and warke rygh̄twyſly, that thou mayſt haue

is no sacryfyce that pleaseth god so moche as the loue of soules. And also he sayth, Ille apud deum maior est in amore, qui ad eius amorem plurimos trahit. He is greatest in fauour with god that draweth moost mē to the loue of god. Wherfore me semeth it is conuenyent to enforme and shewe them howe they may get heuenly possessyons, as well as I haue shewed them to get worldly possessions. Than to my purpose and to the poynt where I lefte, nowe thou art ryche.

¶ What is rychesse.

IT is to be vnderstande what is richesse, and as me semeth rychesse is that thynge that is of goodnes, and can nat be taken away from the owner, neyther in his temporal lyfe, nor in the life euerlastyng. Than these worldly possessions that I haue spokē of is no richesse, for why they be but floures of the world. And that may be wel consyde red by Job, the which was the rychest man of worldly possessyons that was lyuynge in those daies. And sodeynly he was the poorest man agayne that coude be lyuynge, all the whyle he toke in pacience, and was content as appereth by his sayenge, Dominus dedit,

dedit, dominus abſtulit: Sicut domino placuit, ita factum eſt, ſit nomen domini benedictum. Our lorde hath gyuen it, our lorde hath taken it awaye, and as it pleaſeth our lorde ſo be it, bleſſed be the name of our lorde. The whiche Job may be an enſample to euery true chryſten man of his pacyence and good kyupnge in tribulacyon, as appereth in his ſtory who that lyſt to rede therin. And ſaynt Auſtyn ſayth. Qui terrenis inhiat, et eterna non cogitat, vtriſq; in futuro carebit. He that gathereth in worldly thynges, and thynketh not vppon euerlaſtynge thynges / ſhall want both in tyme to come. For ſaynt Ambroſe ſayth, Non ſunt bona hominis qui ſecum ferre non poteſt. They are not the goodes of manne, the whiche he canne not beare with hym. And ſaynt Bernarde ſayth. Si veſtra ſint, tollite vobiſcum. Yf they be yours, take them with you, than it is to be vnderſtande what goodes a man ſhall take with hym. And theſe be the good dedes and warkes that thou doſt here in this temporall lyfe, whereof ſpeketh Cryſoſtome. Fac bene et operare iuſticiam, vt ſpem habeas apud deum, et non deſperabis in terra. Do well and warke ryghtwyſly, that thou mayſt haue

trust in god, and that thou be not in despaire in this worlde. Accordyng to that sayth the prophete Dauyd, Iunior fui etenim senui, et non vidi iustum derelictum, nec semen eius querens panem. I haue ben yonge, & I haue waxen olde, and I haue not seen a rightwyse man forsaken, nor his chyldren sekynge theyr breed.

What is the propertye of a ryche man.

IN myne opinyon the property of a riche man is to be a purchaser, and if he wyll purchase / I counseyle hym to purchase heuen. For saynt Austyne sayth, Regnum celorum nulli claditur, nisi illi qui se excluserit. The kyngedome of heuen is to no man closed / but to hym that wyll put out hym selfe. Wherfore this texte may gyue the a courage to prefixe thy mynde to make there thy purchase. And Salomon sayth. Quod mali carius emunt infernum quam boni celum. Ill men bye hell derer than the good men bie heuen, and that me semeth may well be proued by a comyn ensample. As and I had a. M. shepe to sel, and dyuers men come to me and bye euery man a. C. of the shepe all of one price, to paye me at dyuers

diuers dayes, I am agreed & graunte them these dayes, some of the men be good men and kepe theyr promesse and pay me at their dayes, and some of them do not paye me. wherfore I sue them at the lawe, and by course of the comyn lawe I do recouer my duety of them, and haue their bodyes in prison for execution tyll they haue made me payment. Now these men that haue broken me promesse, and payed not theyr duety, they bye theyr swepe derer than the good mē bought theirs. For they haue imprisonment of theyr bodyes, and yet must they pay their duetyes neuer the lesse, or elles lye and dye there in prison, the whiche swepe be derer to thē than to to the good men that kept theyr promes. Right so euery man chepeth heuen, and god hath set on it a pryce, and graunted it to euery man, and giuen to them daies of payment, the pryce is all one, and that is to kepe his comaundementes / durynge theyr lyues, the good men kepe his commaundementes, and fulfyl theyr promesse, and haue heuen for the same at theyr decease. The yl men breake promesse, and kepe not his comaundementes, wherfore at theyr decease they be put in prison, that is to say, in purgatory, there to abyde the mercy of god, or

in hell, there to abyde his ryghtwysenes. And so the yll men by hell derer than the good men bye heuen, and therfore it is better to forgo a lytell pleasure or suffre a lytell payne in this worlde, than to suffre a moch greater and a lenger payn in another worlde. Nowe syth hel is derer than heuen, I auyse the specyally to bye heuen, wherin is euerlastyng ioye without ende.

¶ What ioyes or pleasures are in heuen.

SAynt Austyn sayth, Ibi erunt quecunq; ab hominibus desiderantur, vita et salus, copia glorie, honor, pax, et omnia bona. That is to saye, there shall be euery thynge that any man desyreth, there is life, helth, plenty of ioye/honour/peace, and all maner of goodnes. What wold a man haue more? And saint Paule sayth, Occulus non vidit, nec auris audiuit, nec in cor hominis ascendit, quę preparauit deus diligentibus se. That is to say, the eye hath not seen, nor the eares hath herde, nor the herte of a man hath thought of so goodly thynges, that god hath ordeyned for them that loue hym. O what a noble acte that were for an husbande or huswyfe to purchase suche a royal

place

place in heuen, to that whiche is no comparyson. Than it is to be knowen what thyng pleaseth god moost, that we myght do it.

¶ What thynge pleaseth god most.

BY the texte of saynte Paule before said, loue pleaseth god aboue all thing, and that may be welle proued by the sayenge of our lorde hym selfe, where he sayth. Da michi cor tuum, et sufficit mihi. Gyue me thy hert / and that is sufficient for me, for he that hath a mans herte, hath all his other goodes, what is this mans herte, it is nothynge els but very true loue. For there can be no true loue but it cometh meryly and immediatly from the herte, and if thou loue god entyerly with thy herte, than wylt thou do his commandementes. Than it wolde be vnderstande and knowen whiche be his commandementes that a man may obserue and kepe them.

¶ What be goddes commaundementes.

THere be in al.x. commandementes, the whiche were to longe to declare, but they be al concluded and comprehended in two,

two, that is to say. Diliges dominum deum tuum super omnia: Et proximum tuum sicut te ipsum. Loue thy lorde god aboue al thynge, and thy neyghboure as thy selfe. These be lyght commaundementes, and nature byndeth a man to fulfyl, obserue, and kepe them, or els he is not a naturall man, remembrynge what god hath done for the. Fyrste he hath made the to the symylytude and lykenes of his owne ymage, and hath gyuen to the in this worlde dyuers possessyons, but specyally he hath redemed thy soule vpon the crosse / and suffred greate payne and passyon and bodyly dethe for thy sake. What loue, what kyndnes was this in hym to do for the? what coudest thou desyre more of hym to do for the? And he desyreth nothynge of the agayne but loue for loue. What can he desyre lesse?

Howe a man shulde loue god and please hym.

Surely a man may loue god and please hym very many wayes, but fyrst & principally he that wyll loue god and please hym, he must do as it is sayde in Symbalo Athanasii. Quicunq; vult saluus esse, ante omnia opus est vt teneat catholicã fidem.

Who

who so euer wyll be saued, aboue all thyng he must nedes be stedfast in the fayth of holy chirche. And accordynge to that sayth saynt Paule. Sine fide impossibile est placere deo. Without fayth it is impossible to please god. And Seneca sayth. Nichil retinet, qui fidem perdidit. There abydeth no goodnes in hym that hath loste his fayth. And so thou mayst well perceyne that thou can not loue nor please god without perfyte fayth. And ferthermore thou maist not presume to study nor to argue thy faith by reason. For saynt Gregory sayth. Fides non habet meritum, vbi humana ratio prebet experimentum. Fayth hath no meryte, where as mannes reason proueth the same. This fayth is a pryncypall sygne that thou louest god. Also thy good dedes and thy warkes is a good sygne that thou louest god. For saynt Jherome sayth. Vnusquisque cuius opera facit, eius filius appellatur. Whose warkes euery man dothe, his son or seruaunt he is called. And saynt Bernarde sayth, Efficacior est vox opis q̄ vox sermonis. The dedes and the warkes of a man is more euydente prose than his wordes. The fulfyllynge of the .vii. warkes of mercy is an other specyall sygne that thou louest

nest god, and many moo there be, whiche were to longe to reherse them all.

¶ Howe a man shuld loue his neyghbour.

Thou must loue thy neyghboure as thy selfe, wherin thou shalt please god specially / for and thou loue thy neyghbour as thy selfe, it foloweth by reason that thou shalt do nothynge to hym but suche as thou woldest shuld be done to the. And that is to presume that thou woldest not haue any hurte of thy body nor of thy goodes done vnto the, and lykewyse thou shuldest do vnto hym. And also if thou woldest haue any goodnes done vnto the, eyther in thy body or in thy mouable goodes, lykewyse shuldest thou do vnto thy neyghbour, yf it lye in thy power, accordynge to the sayeng of saint Gregory, Nec deus sine proximo, nec proximꝰ vere diligitur sine deo. Thou canst not loue god without thou loue thy neighbour, nor thou canst not loue thy neighbour without thou loue god. Wherfore thou must fyrste loue god principally, and thy neyghbour secondarely.

¶Of prayer that pleaseth god very moche.

PRayer is honour and laude to god, and a specyall thynge that pleaseth hym moche, and is a greate sygne that thou louest god, and that thou arte perfyte and stedfast in the fayth of holy chirche, & that it is so, it may be wel consydred by our fore fathers that hath for the loue and honour of god made chirches, abbeis, freer houses, and dayly ordeyne and make chauntrys and hospytals, and in them haue ordeyned and put parsons, Vycars, men and women of dyners religyons, and preestes to synge, and praye for them and al chrysten sonles. And though a man may haue ordeyned and made suche houses of religyon or chauntrys, yet it is not ynough for hym but he must dayly at some cõuenient times exercise and vse prayer hym selfe, as he is bounde to do. For saynt Ambrose sayth, Relicto hoc ad quod teneris, ingratũ est spiritui sancto, nunquid aliud operaris. If thou leane that thynge vndone that thou arte bounde to do, it is not acceptable to god, what so ever thou dooste elles. Than it is necessary that thou do praye, and a poore manne doynge

hir

his labour truly in the daye and thynketh well, than he prayeth well, but on the holy day he is bounde to come to the chirche and here his diuyne seruyce.

¶ What thynge letteth prayer.

There be two impedymentes that lette and hynder prayer, that it maye not be herde. And of the fyrste impediment speketh Ysaye the prophete. Quia manus vestre plene sunt sanguine, i. pctō, ideo non exaudiet vos dominus. Bycause your handes be full of blode, that is to saye, full of synne, therfore our lorde doth not graciously here you. And also proverb. iii. Longe est dominus ab impijs, et oōnes iustorum exaudiet. Our lorde is ferre fro wycked men, and the prayers of ryghtwyse men he gracyously hereth. And saynte Bernarde saith, Qui a preceptis dei auertitur quod in oōne postulat non meretur. He that doth not goddes commandementes, he deserueth not to haue his prayer. The seconde impediment sayth Anastasius, Si non dimittis iniuriam que tibi facta est, non oōnem pro te facis, sed maledictionem super te inducis. If thou forgyue not the wronge done

vnto the, thou dooſt not praye for thy ſelfe, but thou enduces goddes curſe to fall vpon the. And Iſodorus ſayth, Sicut nullum in vulnere proficit medicamentum, ſi adhuc ferrum in eo ſit: ita nihil profiiciat oro illius, cuius adhuc dolor in mente vel odium manet in pectore. Lyke as the plaiſter or medycyne can not heale a wounde, if there be any yren ſtyckynge in the ſame/ryght ſo the prayer of a man profyteth hym not, as longe as there is ſorowe in his mynde, or hate abydynge in his breſt. For ſaynt Auſtyn ſayth, Si deſit charitas, fruſtra habentur cetera. If charite want, all other thynges be voyde. Wherfore thou muſt ſe that thou ſtande in the ſtate of grace, and not infect with deedly syn, and than praye if thou wylt be harde.

Howe a man ſhulde praye.

IT is to be vnderſtande that there be dyuers maner of praienges, Quedam publica, et quedam priuata, That is to ſay, ſome openly, and ſome priuatly. Prayer openly muſt nedes be done in the chirche by the mynyſtratours of the ſame people. For it is done for al the compynalty, and therfore

the people in that ought to conferme them ſelfe to the ſayde myniſtratours, and there to be preſent to prayꝛ vnto god after a due maner. Oratio priuata. The prayer priuatly done, ought to be done in ſecrete places foꝛ two cauſes. Ffoꝛ prayer eleuateth and lyfteth vp a mannes mynde to god, and the mynde of man is ſoner and better lyfte vp whan he is in a preuy place and ſeperate from multytude of people. An other cauſe is to auoyde vayngloꝛy that might lyghtly enſue oꝛ ryſe theꝛupon whan it is done openly / & therof ſpeketh our ſauyour where he ſayth, Cum oratis nõ eritis ſicut hypocrite, qui amant in ſinagogis, et in angulis platearum ſtantes orare. That is to ſay, whan ye prayꝛ be not you as the ypocrytes / the whiche loue to ſtande in theyꝛ ſynagoges and coꝛners of the wayes to prayꝛ. Alſo ſome folkes prayꝛ with the lippes oꝛ mouth, and not with the herte, of whome ſpeketh our loꝛde by his prophete, Hij labiis me honorant, cor autem eorum longe eſt a me. They honour me with theyꝛ mouth, and theyꝛ hertes be ferre from me. And ſaynte Gregoꝛy ſayth, Quid prodeſt ſtrepitus labiorũ, vbi mutum eſt cor? what profiteth the labour of the mouth where the herte is

dombe?

dombes. And Isodore sayth, Longe quippe a deo est animus, qui in oratione cogitationibus seculi fuerit occupatus. His soule is fer from god that in his prayer his minde is occupied in warkes of the worlde. There be other that pray both with the mouth & hert, of whom speketh sayne Joñ. v. Veri adoratores, adorabunt patrem in spiritu et veritate. The true prayers wyll worshyp the father of heuen in spirite and with trouth. Isodorus sayth, Tunc veraciter oramus, quando aliunde non cogitamus. Than we praye truly, whan we thynke on nothynge elles. Richardus de Hampole. Ille deuote orat, qui non habet cor vacabundum in terrenis occupationibus, sed sublatum ad deum in celestibus. He prayeth deoutly that hath not his herte wauerynge in worldly occupations, but alway sublenate and lyfte vp to god in heuen. There be other that praye with the herte. vñ Mat. vi. Tu autem cum oraueris intra cubiculum tuum. i. in loco secreto et clauso hostio, ora patrem tuum. whan thou shalt pray, entre in to thy chambre or oratory and steke the dore and praye to the father of heuen. Isodorus. Ardens oratio est non labiorum sed cordium, potius enim orandum est corde q̃ ore.

The hoter prayer is with the herte than with the lyppes, rather praye with thy hert than with thy mouth, Regum primo. Anna loquebatur in corde. Anne spake with the herte.

¶ A meane to put away ydle thoughtes in prayenge.

And to auoyde wauerynge myndes, in worldly occupations whan thou shalte praye, I shall shewe vnto you the best experyence that euer I coude fynde for the same, the whiche haue ben moche troubled therwith, and that is this. He that can rede and vnderstande latyn, let him take his booke in his hande and loke stedfastly vppon the same thynge that he redeth and seeth, that is no trouble to hym, and remembre the englysshe of the same, wherin he shal fynde greate swetenes, and shall cause his mynde to folowe the same, and to leaue other worldly thoughtes. And he that can not rede nor vnderstande his Pater noster, Aue, nor Crede, he muste remẽbre the passion of Christ, what payne he suffred for hym & al mankynde, for redemyng of their soules. And also the myracles & wonders that god hath done, and fyrste what wonders were done

done the nyght of his natiuite and byrthe. And howe he turned water in to wyne, and made the blynde to ſe, the domme to ſpeke, the defe to heere, the lame to go, the ſycke to be hole. And howe he fedde .v. M. with two fyſſhes and fyue barley loues, wherof was lefte .xii. coffyns or ſkyppes of fragmentes. And howe he reyſed Lazare from deth to lyfe, with many moo myracles that be innumerable to be reherſed. And alſo to remembre the ſpecyall poyntes of his paſſyon, howe he was ſolde and betrayed of Iudas, and taken by the iewes, and brought before Pylate, than to kynge Herode, and to byſſhoppe Cayphas, and than to Pylate againe, that iudged him to deth, and howe he was bounde to a pyller and ſcourged and bobbed hym / mocked him, ſpyt in his face, crowned hym with thornes, and cauſed him to beare the croſſe to the mount of Caluary, whervpon he was nayled bothe handes and fete, and wounded to the hert with a ſharpe ſpere, and ſo ſuffred deth. And howe he fet out the ſoules of our forefathers forth of hell. Howe he roſe from deth to lyfe, and howe ofte he appered to his diſcyples and other mo. And what myracles he wrought afterwarde, and ſpecyally what power he

gaue to his disciples that were no clerkes to teche and preche his fayth, and worke many myracles / and specially whan they preched before men of dyuers nacyons and languages, and euery man vnderstode them in their owne language, the which is a signe that god wolde haue euery man saued, and to knowe his lawes / the whiche was a myracle able to conuerte all the infydeles, heretikes, and lollers in the worlde.

¶ A meane to auoyde temptacyon.

It is oft tymes seen, that the holyer that a man is, the more he is tempted, and he that so is, maye thanke god therof, for god of his goodnes and grace hath not gyuen to the deuyl auctorite nor power, to attempt any man ferther and aboue that, that he that is so tempted may withstande. For saynt Gregory sayth, Non est timendum hostis, qui non potest vincere nisi volentē. An enemy is not to be dradde, the whiche maye not ouercome, but if a man be wyllynge. And it is to presume, that he that is so tempted standeth in the state of grace. For saynt Ambrose sayth, Illos diabolus vexare

vexare negligit, quos iure hereditario se possidere sentit. The deuyll despyseth to vexe or trouble those, the which he feleth him selfe to haue in possessyon by ryght herytance. And if thou be so tempted, vexed, or troubled, I shal shewe vnto the two verses, that & thou do therafter, thou shalt be eased of thy temptacyon, and haue great thanke and laude of god & reward therfore, these be the verses, Hostis non ledit, nisi cum temptatus obedit. Est leo si sedit, si stat qua si musca recedit. That is to saie, the ghostly enemy hurteth not, but whā he that is tempted obeieth to his tēptacion, than his ghostly enemy playeth the lyon, yf that he that is so tempted syt styll & obey to him. And if he that is tempted, stande stysly agaynst hym, the ghostly enemy flieth away lyke a flye. This me semeth may be wel proued by a fayr exemple. As a lorde had a castel, & delyuered it to a capitayn to kepe, if there come enemyes to the castel, & call to the capytayn and byd him deliuer them this castel: The capytayne cometh & openeth them the gates, and delyuereth the keys. Nowe is this castell soone wonne, and this capytayn is a false traytour to the lorde. But let the capytayn arme hym selfe & steke the gates,

and stande stykly vpon the wakkes, and to commaunde them to auoyde at theyr peryl/ they wil not tary to make any assaut. Right so euery man is capitaine of his owne soule, and if thy ghostly enemy come and tempte the, and thou that arte cappytayne of thyne owne soule wyl open the gates and delyuer hym the keys and lette hym in, thy soule is sone taken prysoner, and thou a false traytour to thy soule, and worthy to be punisshed in prison for ever. And if thou arme thy selfe and stande stykly agaynst hym, and wyl not consent to hym, he wyll auoyde and fly away, and thou shalte haue a great rewarde for withstandyng of the sayd temptation.

¶ Almes dedes pleaseth god moch.

Almes dedes pleseth god very moch, and it is great sygne that thou louest bothe god and thy neyghbour. And he of whome almes is asked/ought to consyder thre thynges, that is to saye, who asketh almes, what he asketh, and wherynto he asketh. Nowe to the fyrst, who asketh almes, Deus petit. God asketh. For saynt Jerome saith, Quia deus adeo diligit pauperes, quod quicquid fit eis propter amorem

rem suum, reputat sibi factum. That is to saye, bycause that god loueth poore men so moche, what someuer thynge is gyuen vnto them for the loue of hym, he taketh it as it were done to hym selfe, as it is sayd in his gospell, Quod vni ex minimis meis fecistis, michi fecistis. That thynge that ye gyue or do to the leest of those that be mine, ye do it to me. Than to the seconde, what asketh god? Non nostrum, sed suum. He asketh not that thynge that is ours, but that thynge that is his owne. As sayth the prophete Dauid, Tua sunt domine omnia: Et que de manu tua accepimus, tibi dedimus. Good lorde, all thynges be thyne, and those thynges that we haue taken of the, of those haue we gyuen the. Than to the .iii. where vnto doth he god aske? He asketh not to gyue hym, but all onely to borowe, Non tamen ad triplas, silicet immo ad centuplas. Not all onely to haue thryse so moch, but forsoth to haue an hundred tymes so moch. As sayne Austyn sayth, Miser homo quid veneraris homini, venerare deo, et centuplum accipies, et vitam eternam possidebis. Thou wretched man / why dooest thou worshyp or drede man, worshyp thou god and drede hym, and thou shalt receyue

an hundred tymes so moche, and haue in possessyon euerlastynge lyfe, the whiche many folde passeth al other rewardes. Prouerbiorum.xiiii. Veneratur dominus, qui miseretur pauperibus. He worshyppeth our lorde that hath mercy and pyte on poore folkes. And the glose therof sayth, Centuplum accepturus. And thou shalte receyue an. C. tymes so moch. And it is to be vnderstande that there be thre maner of almes dedes, that is to say, Egenti largire quicquid poteris, dimittere eis a quibus lesus fueris, Errantem corrigere, et in viam veritatis reducere. That is to saye, to gyue to the nedy what thou welle maiste, to forgyue them that haue trespaced to the / and to correcte them that do amysse, and to bryngе them in to the way of ryght.

¶ The fyrst maner of almes.

EGenti largire quicquid poteris. Gyue to the nedy what thou welle maye, for our lorde sayth in his gospel. Date elemosinam et omnia munda sunt vobis: et alibi, date et dabitur vobis. Gyue almes and all worldly rychesse is yours, gyne and it shall be gyuen to you. Almes dede is a holy thynge, it encreaseth a mans welthe, it maketh

maketh lesse a mans synnes, it lengtheth a mans lyfe, it maketh a man of good mynde, it delayeth yll tymes, and closeth all thynges, hit delyuerethe a manne from dethe/ it ioyneth a manne with aungelles, and seuereth hym from the deuyll / and is lyke a wall vnable to be foughten agaynste. And sayne James sayth, Sicut aqua extinguit ignē, ita elemosina peccatum. As water slecketh fyre, so doth almes dede slake syn. Salomon sayth, Qui dat pauperi, non indigebit. He that gyueth vnto a poore man shal neuer haue nede, and also he sayth, Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit et non exaudietur. He that stoppeth his eare at the clamoure or crye of a poore man (he shall crye) and he shall not be graciously herde. There may no man excuse hym from gyuyng of almes, though he be poore. And let hym do as the poore wydowe dyd that offred a ferthynge, wherfore she had more thanke & reward of god, than the ryche men that offred golde. And if thou may not gyue a farthyng, gyue lesse, or gyue fayre wordes or good informacion, ensāple & token, & god shal reward the bothe for thy dede & for thy good wyl. And that thou doost, do it with a good wyl.

For

For sayntPaule sayth, Hilarem datorem diligit deus. God loueth a glad gyuer, and that it be of true begoten goodes. For Salomon sayth, De tuis iustis laboribus ministra pauperibus. Of thy true labours mynystre and gyue to the poore folkes. For Isodorus sayth, Qui iniuste tollit, iuste nunq̃ tribuit. He that taketh wrongfully, can not gyue truly. For it is wryten Ecclesiastici. xxxv. Qui de rapinis, aut vsuris, aut de furto immolat: Est quasi qui coram patre victimat filium. He that offreth of the goodes that he geteth by extorcyon / vsury, or thefte, he is lyke as a man slewe the sonne in the presence of the father, thou mayst ryght well knowe the father wolde not be well content. No more wolde god be pleased with the gyfte of suche begoten goodes.

¶ The seconde maner of almes.

DImittere eis, a quibus lesus fueris. To forgyue them that haue trespaced to the, wherin thou shalte please god moche. For it is in the gospell of sayntMarke. xii. Si non dimiseritis alijs, nec pater vester celestis dimittet vobis peccata vestra,

vestra. If thou forgyue not, your father of heuen wyll not forgyue you your synnes. Also if thou do not forgiue other, thou shalt be founde a lyer, as ofte as thou sayst thy Pater noster where thou sayst, Et dimitte nobis debita nostra, sicut et nos dimittim⁹ debitoribus nostris. And forgiue to vs our dettes, as we forgyue to our detters. By these dettes may be Vnderstande the thynges that we ought to do to god, and do not them. And also the trespaces and the synne that we haue offēded to god in that we aske mercy of. And if thou wylte not forgyue, thou mayst not aske mercy of right. Eadem mensura qua mensi fueritis, remetietur vobis. The same measure that ye meate other men by, shall be moten Vnto you. Dimittere autem rancorem et maliciam omnino necessitatis est, dimittere vero actionem et emendam opus est consilij. To forgyue all rancour and malyce that a man oweth to the in his herte, thou arte bounden of necessite to forgyue all the hole trespace or to leaue thyne actyon or a reasonable mendes. Therfore it is but a dede of mercy if thou so do / & no synne though thou sue the lawe with charyte. But and a man haue done to the a trespace, and that thou arte glad that he

he hath so done, that thou mayste haue a quarell, or a matter, or an accyon agaynst hym, and nowe of malyce or yll wyll thou wylt sue hym, rather than for the trespace, nowe thou synnest deedly, bicause thou doest rather of malyce than for the trespace, and than hast thou lost thy charite. Prouerbiorum. xxvii. Qui pronus est ad misericordiam benedicetur. He that is redy to forgyue, shall be blessed.

¶ The thyrde maner of almes.

ERrantem corrigere, et in viam veritatis reducere. To correcte a mysdoer, and to bryngе hym in to the waye of ryght. It is to be vnderstande that there be thre maner of correccions.

¶ The fyrste correccyon is of an enemy, the seconde is of a frende, and the thyrde correccyon is of a iustyce. The fyrst sayth Crisostome, Corripe non vt hostis expetens vindictam, sed vt medicus instituens medicinã. Correcte not as an enemy doyng vengeaunce, but as a phisycyon or surgyon, mynystrynge or gyuynge a medycyne. To the seconde sayth Salomon. Plus proficit amica correctio quam correctio turbulenta.

ta. A frendly correccyon profyteth more than a troublous correccyon, for yf thou speke curteisly to a mā that hath offended, & with swete wordes of compassyon, he shall rather be conuerted by them, than with hye wordes of great punyssement. And Isodorus sayth, Qui per verba blanda castigatus non corrigetur, acrius necesse est vt arguatur. He that wyll not be chastysed by faire wordes, it is necessary that he be more hardlyer and straytlyer reproued or punyssed. To the thyrde sayth sayntе Jerome / Equum iudicium est, vbi non persona sed opera considerantur. There is an euyn iudgement, where the person is not regarded, but the warkes are consydred. And also it is wryten, Reddet vnicuiq; iuxta opera sua. He shall yelde vnto euery man after his warkes. And sayntе Austyn sayth, Sicut meliores sunt, quos corrigit amor, ita plures sunt quos corrigit timor. As those be better that be chastised by loue, so there be many mo that be chastysed by feare. For and they feared not the punissment of the lawe, there wolde be but a fewe chastysed by loue. And sayntе Gregory sayth. Facientis procul dubio culpam habet, qui qnod potest corrigere negligit emen-

emendare, et illicita non prohibere consensus erroris est. He that maye correcke and dothe not / he taketh the offence to hym selfe of the dede, and he that dothe not forbede vnlawfull thynges / consenteth to the same. &c.

What is the greatest offence that a man may do and offende god in.

IN myne opynyon, it is to be in despayre of the mercy of god. And therfore what so euer thou haue done or offended god, in worde / warke, thought, or dede, be neuer in despayre for it, for Isodorus sayth, Qui veniam de pctõ desperat, plus de desperatione peccat quam de culpa cadit. He that despayreth to haue forgyuenes of his synnes, he synneth more in despayryng than he dyd in the synne doynge. For saynt Jherome sayth, Magis offendebat Iudas deum in hoc quod se suspendebat, quam in hoc quod eum tradidit. Judas offended god more in that that he hanged hym selfe, than he dyd whan he betrayed god. For god sayth in his gospell. Nolo mortem peccatoris, sed magis vt conuertatur et viuat. I wyll not the deth of a synner, but rather that

that he may be conuerted and liue. And also he sayth, Non veni vocare iustos, sed peccatores ad penitentiam. I am not comen to cal ryghtwyse men, but to cal synners to do penaunce. For thou canste not so soone crye god mercy with thy herte, but he is a redy to chaunge his sentence and to graunte the mercy & forgyuenes of all thy synnes. For saynt Austyn sayth, Sicut scintilla ignis in medio maris, sic omnis impietas viri ad misericordiam dei. As a sparke of fyre is in comparison able to dryue vp all the water in the see, no more is al the wyckednes of man vnto the mercyfulnes of god. And therfore it is conuenyent that a man shulde be penytent, contryte / and aske god mercy and forgyuenes of his synnes and offences that he hath done, wherof speketh Chrysostome, Nemo ad deum aliquando flens accessit quod non postulauerit accepit. No man hath gone any tyme weppynge to god, but he hath taken or had that thynge that he hath asked. And saynt Bernarde sayth, Plus cruciant lacrime peccatoris diabolum quã omne genus tormentorum. The teares of a synner turmenteth the deuyl more, than all other kyndes of turmentes. And saynt Austyn sayth, Acriores dolores demoni-

bus non inferrimus, q̄ cum peccata nostra penitendo et confitendo plangimus. we can not do more sharper sorowes to the deuyll, than whan we wayle or wepe in confessyon/ and doynge of penaunce. And that may be well proued by Mary Magdaleyn, whan she kneled downe and cryed god mercy, and kyst his fete, and wassed them with the teares of her eyen, and wiped them with the heere of her heed, to whome our lorde sayde, as in his gospell. Dimittuntur tibi paccata tua. Thy synnes are forgyuen to the, and also he sayd to her. Fides te saluam fecit, vade in pace. Thy fayth hath saued the, go thou in peace. To the whiche mercy and peace I beseche almyghty Jesu bryngе all chrystен soules. Amen.

BE it knowen to all men bothe spirituall and temporall, that I make protestacyon before god and man, that I entende not to wryte any thyng that is or may be contrary to the fayth of Chryst and all holy chyrche. But I am redy to reuoke my sayeng, if any thinge haue passed my mouth for want of lernynge, and to submytte my selfe to correccyon / and my boke to reformacyon. And as touchynge the poyntes of

Husban-

husbandry, and of other artyckes conteyned in this present boke, I wyll not saye that it is the best waye and wyll serue beste in all places, but I say it is the best way that euer I conde proue by experyence, the whiche haue ben an housholder this. yl. yeres and more. And haue assayed many and dyuers wayes / and done my dylygence to proue by experyence whiche shulde be the best waye.

¶ The auctour.

¶ Go lytell quere, and recommende me
To all that this treatyse shall se/here, or rede
Prayeng them therwith content to be
And to amende it in places, where as is nede
Of eloquence/they may perceyue I want the
And rethorike, in me doth not abounde (lede
wherfore I haue sowē/ such sedes as I sowē.

¶ finis.

¶ Thus endeth this right profytable boke of husbandry, compyled somtyme by mayster fitz herbarde of charite and good zele that he bare to the weale of this moste noble royalme, whiche he dyd not in his youthe, but after he had exercised husbandry, with greate experience.

pl. peres.

¶ Imprinted at London in fletestrete in the house of Thomas Berthelet, neve to the condite at the sygne of Lucrece.